Church Management

VOLUME XXXII FEBRUARY 1956 NUMBER 5

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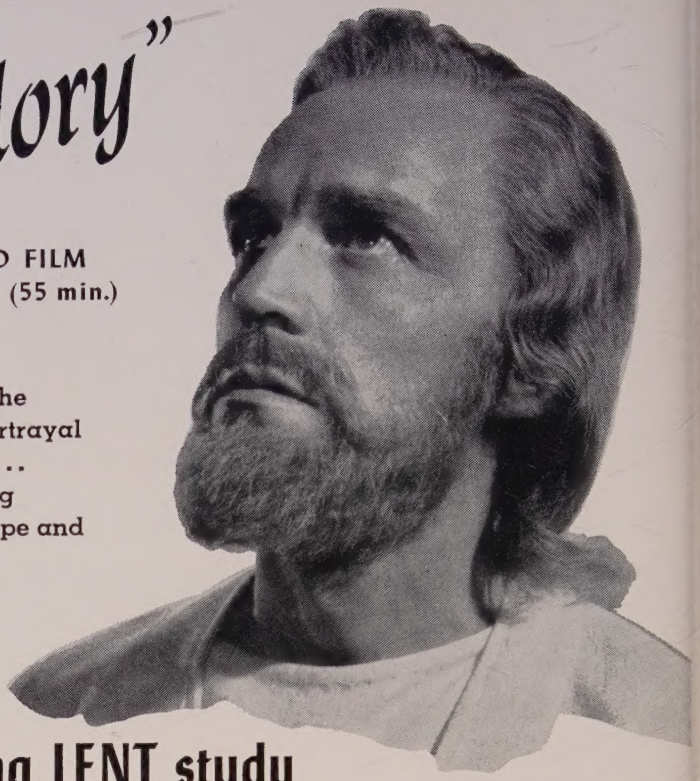

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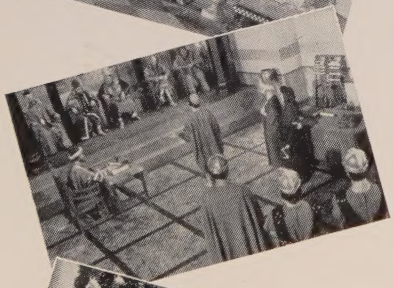

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CHURCH MANAGEMENT

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Editorials

The World is Waiting for the Sunrise

HERE it is, late in November, and I have two tasks on my desk. One is the assembling of material for the Lenten-Easter issue. The second is the preparation of a sermon-lecture on "The Message of Christmas for Today." No wonder an editor gets confused. While eating a Thanksgiving dinner he must write his Christmas material for local consumption and plan the Easter material for publication.

In trying to do both one common idea came to the surface. In the final analysis both Christmas and Easter have the same message. Both are answers to the same question. Each has been presented by the Christian faith as the answer to the universal and ageless question of "What is life," the eternal question of the human soul.

The shepherds of Judea were probably debating the meaning of life the night they heard the angels sing. A little imagination has them discussing the reason for suffering and death, why the righteous are so often forgotten in the plan of the world while the wicked take the profits. Why are the haughty built up while the gentle are the outcasts? Why do the Caesars have their palaces while honest peasants live in poverty?

The song of the angels came as an answer to their question. The coming of the Christ child was to bring peace among men with whom God is well pleased. In other words, mankind was to receive the smile of the almighty.

The Magnificat of Mary has the same theme. She belonged to the economically underprivileged, and she also wondered why God had passed so many of the humble people. She received her answer. She sings: "He hath regarded the low estate of his handmaiden." And again:

> He hath scattered the proud in the imagination of their hearts.
> He hath put down the mighty from their thrones.

The coming of the Christ child dramatized in a most effective way the answer to the great questions of life shared by the masses of the world.

The Easter message with the resurrection of Jesus, likewise brings the answer to the same eternal question. Suppose that we believed that life would end with the grave. There will be wrongs which can never be made right; injustices which can never be corrected. So God tells his people through the drama of the resurrection that he claims eternity for his program.

I recall the biography of James H. Robinson, the Negro minister of the Church of the Master, New York City. When a boy he lived with an aunt in Youngstown, Ohio. He usually accompanied his aunt to church services on Sunday. They would walk by some splendid looking homes with nice green lawns. The boy was envious and asked if he would ever live in homes such as these. His aunt assured him that he would. It might not be in this world, but surely in heaven there was such a place prepared for him. Such a dream has been the hope of the world age after age.

The world is groaning in travail today. Millions of the underprivileged folk of society have seen the green lawns of their wealthy neighbors and they are asking for a greater share in the wealth of the world. In the last analysis the rise of the colored peoples has been based on a dream—a dream of more security for themselves. The popular song gives a basic truth when it asks, "If one does not have a dream, how can a dream come true."

The two great dramas of Christianity, Easter and Christmas, have the answer. The Christmas message

tells that they are God's people; Easter proclaims the message of life beyond this world where justice and equity will reign.

I have a minister friend who was born in Jamaica. Looking back on his childhood he pictures the natives who came to the little church for holy communion. He watched the tense faces, the quivering hands. Now, years after this, he realized that that communion meant to them life itself. They were made partakers of another world. More recently I have had a second friend, recently returned from a visit with the Huguenot churches of France, bring a similar picture of communion services in their little, poor churches.

All this is to the point, but the Christmas and Easter appeals are not limited to one social class. Remember the visit of the Magi to the stable in Bethlehem. They, with their riches, had suffered in heart for the injustices of the world. They were wise enough to find the Christ child in the stable.

The answer to the eternal question does not come with the acquisition of wealth, nor with the achievement of power. It is for those who have spiritual insight to understand the mysteries of Christmas and Easter. In our own America, with wealth beyond the dreams of the kings of the past, there is the hunger for the things of God. Christian ministers are given two splendid seasons in the year in which they can interpret these events to help answer those who, weary of heart, seek for the deeper satisfactions of life.

Christianity gives its answer in two dramatic events: one is the birth of the Christ child with its prophecy of peace on earth, good will among men; the other is the assurance of the continuation of individual personality for the completion of life. W.H.L.

The Worm Turns

ONCE in awhile the worm turns; occasionally the layman gets some strength in his backbone and challenges the authority of the pulpit. Just now there seems to be a tendency to challenge the age old concept that clergymen are poorly paid. We found a pleasant example of this in the recent issue of a contemporary journal.* A layman whose name and home town we will omit insists on having his say.

> . . . makes me wonder what you mean by salaries—the cash salaries or the real incomes. For example, our pastor has a $5,000 salary. However when you include auto expense, a furnished house, marriage and funeral fees, his income is close to $9,000. We are getting about $500 worth of preaching.

We knew that we had heard something like this before. The memory went to work and soon turned up the item. It took place in the city of Breuckelen (Brooklyn) in the colonial days. It seems that the ministers were assigned to the American churches by the Dutch Church in Holland. The local churches paid assessments to the mother church in the old country. This particular church went on a money strike and refused to send the money to pay its minister. The mother church put pressure on the local society and the officers put up a protest. This is mentioned in one of my own books.†

> The burghers and inhabitants of Breuckelen generally and the neighbors say that for such meager and unsatisfactory service as they have had hitherto, even if they could, they would not resolve to contribute anything, for during the two weeks he comes here only for a quarter of an hour on Sunday afternoon, gives us only a prayer instead of a sermon, from which we learn and understand little, and when we think that the prayer or sermon, whatever it might be called is beginning, it is already over, so that he gives small edification to the congregation. . . . We maintain, therefore, that we shall enjoy the same if not more edification by appointing some one in our midst to read a sermon from a book of homilies every Sunday than we have hitherto received by the sermon or prayer of said Polhemus.

Evidently times do not change. But we have always been told that the quickest way to higher income is to shorten the sermon. W.H.L.

Edwin McNeill Poteat

DR. EDWIN McNEILL POTEAT, a former member of the editorial advisory board of *Church Management,* passed away at his home in Raleigh, North Carolina, on Saturday, December 17, 1955. For several years he had been serving the Pullen Memorial Baptist Church of that city.

Dr. Poteat, brilliant thinker and thorough student, was not entirely happy during his pastorate at the Euclid Avenue Baptist Church in Cleveland. His brilliant, liberal mind was much more appreciated by the city at large than by his own congregation. He came to Cleveland from Raleigh where I think he was pastor of the same church he was serving when he died. He came from the conservative south to a liberal city of the north. But he, a liberal thinker, came to a church which was conservative in theology and in social views.

The church wanted revivalism; Dr. Poteat was an evangelical but he was far from a revivalist. Stranger than the conflict in theology were the different attitudes toward race. It seems that a Negro family wished to join the Euclid Avenue Baptist Church. Dr. Poteat recommended that they be accepted for membership. The church board opposed the recommendation. There was a pretty stiff fight coming up when Dr. Poteat told me of this.

"That Negro is a Christian," he said, "and I'll get him into the church if I have to talk all night."

I never knew who won the fight but I did know from frequent conversations that Edwin McNeil Poteat found his adjustment in Cleveland rather difficult.

(*Turn to page 43*)

* *Christian Century,* November 16, 1955

† *Church Finance,* by William H. Leach, Cokesbury Press

Death and Resurrection*

Emil Brunner

Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.—I Peter 1:3-4.

PERHAPS you are surprised that today we have sung an Easter hymn and that I have just announced a proper Easter text when Easter Day is already five weeks past. In reply I would like to invite you to reflect upon this point, which no doubt not every one realizes, though every Christian should: every Sunday is in truth an Easter celebration. I regret to say that this interpretation of Sunday has almost disappeared from our field of vision because we have substituted our Sunday for the Sabbath observance of the Jews. We have been officially taught that the fourth commandment—"Remember the Sabbath Day to keep it holy"—means for us the Christian Sunday. But the Jewish Sabbath is not at all the same thing as the Christian Sunday. The Sabbath is in fact the last day of the week, a day of rest after six working days. And the essential point is that the primitive Christian community did not keep the Sabbath day, the seventh day of the week, but Sunday, the first day of the week. And they did so because the first day of the week is the day of the resurrection of our Lord Jesus Christ. Their Sunday festival was nothing other than a commemoration of the resurrection of the Lord, and so, in observing the first day of every week as the day of the Lord's resurrection, they really celebrated Easter each week.

It may not seem so very important in itself whether we celebrate the first or the seventh day; clever people may be eager to point out that it comes to the same thing in the end. Certainly, it is not so very important. But this Christian deviation from Jewish usage was the expression of a mighty fact, viz. that for the early Christians the resurrection of Jesus Christ from the dead, the Easter event, constituted the focal point and the essential matter of their faith. Had any one asked them what, in fine, their faith consisted in, they would have answered: "In this, that our Lord Jesus, the son of God, the crucified, is risen, and that we his disciples by faith in him share in his resurrection and his eternal life. This is our distinctive possession, this is why we are so glad and why the spirit of God dwells in us and accomplishes such powerful deeds among us. This is the eternal spirit of the risen Christ, the spirit of life—of life eternal." The gospel is essentially a message concerning the gift of eternal life.

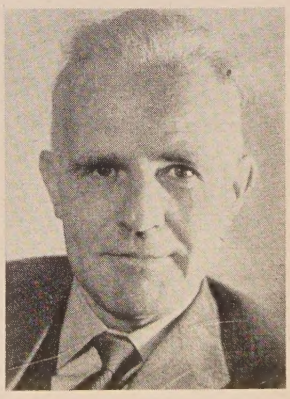
We men of today live under the shadow of death. That is true not only of our own generation but of men generally in so far as they live without Jesus Christ. Man living by the light of nature lives as one who awaits death. We know nothing for certain about our future except this one thing: that we must die. This has always been so. But our generation has become in quite a special way conscious of the fact. The spiritual barometer of a period is always its philosophy. It was reserved to our own time to produce a philosophy of which the awareness of death is the central feature and in which life is characterized as a "being unto death," as inescapably orientated towards death. This statement in itself is trite and platitudinous. And yet this is the first time that such an observation has become the guiding thread of a philosophical system, for in former times the theme of death and its inevitability was always avoided. Our greatest German poet, Goethe, is an example of a man who studiously evaded the thought of death—and in that he was typical of his period. It was considered indecent to speak of death—as though the idea was: death comes soon enough when it does come, we won't spoil our lives now by thinking of it.

But today it has become impossible to adopt such an attitude. We can no longer be silent on this theme however painful it is. That is what I take to be the central significance of existentialist philosophy (so-called) in

(*Turn to page 36*)

EMIL BRUNNER

Dr. Brunner is one of the most influential Christian theologians in the world today. More of his writings have been translated and published in English than any other continental theologian. The author of several major theological contributions, his latest book is a statement of his theological position in sermonic format. This article is a chapter from this book, **The Great Invitation.** Dr. Brunner has recently returned to his professorial post at Zurich.



* Reprinted with permission from *The Great Invitation* by Emil Brunner. The Westminster Press.

A Candlelight Service for
Maundy Thursday, Good Friday,
and Easter

Light and Darkness Fellowship

compiled by
William H. Leach*

IF anybody set out to create a drama of fellowship, tragedy, and hope, he could not possibly do a better job than has been presented, historically, in the accounts of the last days of Jesus. Palm Sunday, Maundy Thursday, Good Friday, Easter—these days stand out in the climatic last days.

The observance of the days of Lent gives the worshiper an opportunity to live the last days of Jesus. With him one walks from Galilee to Judea; he sees the gathering clouds, the organization of his enemies, the uprising of the Zealots, the fear of the Sadducees and the priests, and the hatred of the Pharisees. The devout individual believer, and what believer can be anything but devout when he follows the story of those last days, visualizes and shares the sufferings of Jesus.

The drama of the last four days is especially impressive. Thursday, the final day with his disciples, was one of fellowship. In the evening was the observance of the feast of the Passover. It closed with the sorrow experienced by master and followers in the garden of Gethsemane. This was the time of shadows—*Tenebrae*. Then came the tragic words, "Then all the disciples forsook him and fled."

Good Friday was the day of trial, crucifixion, and death. Easter was the day of resurrection, light, and joy. All these are symbolized through Christian worship.

From the past issues of *Church Management* I have selected what I considered as outstanding material in the observance of the three days, Maundy Thursday, Good Friday, and Easter. I have tried to tie these together in such a way that they may be observed at one service, or if the church prefers, it may select any one to use in its Lenten-Easter observances. Candles play an important part in each of these services.

The Thursday evening service is held in full candlelight. Some churches may prefer just thirteen candles—one for Christ, twelve for the apostles. During the last moments of the service they are extinguished one by one until but one remains. You have here the symbol of fellowship; but the tragic events of Gethsemane soon follow. The one candle appears in the Good Friday service which is conducted with a black veil over the altar. When the congregation comes for the Easter sunrise service the full candle illumination has been returned. So each service presents symbolically, Jesus at the Last Supper, Jesus left alone by the fleeing disciples, Jesus alone in his crucifixion, the return of the disciples, and the joy of the Easter resurrection.

MAUNDY THURSDAY SERVICE

I THINK a service written by Dr. Roy A. Bowers, former pastor of Lakewood Congregational Church, Cleveland, Ohio, may be the most effective Maundy Thursday service we have published in *Church Management*. Twice, we published the complete service in our magazine. I do not want to reproduce the entire

(*Turn to page 61*)

* Editor *Church Management*, and church building consultant.

CAST

rbara Payne	The Daughter
alter Payne	The Father
ith Payne	The Mother
ne Adams	The Fiancee
essenger	
b	The Boy Friend

Scene I

The kitchen of the Paynes' home. Good Friday morning, 1952.

Scene II

One year later, Easter morning, 1953. The same room.

Stranger at the Door

An Easter Drama

Joseph W. Fix, Jr.*

SCENE I

Good Friday morning, 1952. The kitchen of the Payne's home. Stage is empty. In center of stage is a small table with three old chairs arranged around it. Door to right opens outside, door to left leads into other rooms. Small cabinet next to door at right.

Enter Barbara, hurrying from left with raincoat and books. She stops in kitchen, takes in the situation with one glance and starts toward door at right.

Barbara: Hey, Mom, is my umbrella on the porch? It's really raining out!

Edith: *Off stage*: Yes, dear, and don't forget those letters to your brother. They're on the cabinet by the door.

Barbara: O.K. *Glances around again. To herself:* Have I got everything? Guess so. *Walter enters, dressed in tieless white shirt, looking sleepy.* 'Bye, Dad. Bob's waiting for me. Gotta rush. *She leaves through door at right, forgetting letters on cabinet.*

Walter: *Seating himself at table and picking up newspaper:* Where does that kid get all the energy! *Yawns.* Guess that's what it's like to be young. *Pours coffee from pot, opens paper and starts reading. Edith enters from left, hair mussed, wearing a housecoat.*

Edith: Good morning, dear. Is the coffee hot? *Sits.*

Walter: *Sourly:* It'll do.

Edith: *Pouring her own coffee:* I hope Barbie didn't forget the letters. It must be so lonely over there in Korea. He says for us to write as often as we can. Walter, you don't think he's missing us too much, do you?

Walter: *Still engrossed in paper:* Nah.

Edith: Walter, do you think he'll like the fruit cake we sent him? It wasn't very big, but it's very tasty. And I do hope he doesn't catch cold over there in those hills. The poor boy said it was ten below last month. If he doesn't take good care of himself, I'm afraid he'll come down with one of those terrible virus infections. The army will give him enough warm clothing, won't it, Walter?

Walter: *Breaking in:* Please, Edith! Walt can take care of himself. He's a man now. Besides, the army won't hurt him. Why, it did me a world of good when I served a stretch back in '18. If it hadn't been for my hitch in the Quartermaster Corps, I'd never have gotten the idea of opening my own store. And we've done pretty well, too. Payne's Delicatessen!

Edith: Oh, Walter, can't you talk about anything but business this early in the morning? *Pause.* I only hope he'll be all right flying those new jet airplanes. Walter, you know it just doesn't seem possible that our boy can be doing something like that. Why it seems like only last week that he had to ask you to help him fix his bicycle. And now he's over across the ocean—fighting a war.

Walter: Well, quit worrying. Before you know it, he'll be back home helping me run the store. He and Jane will settle down and you'll never know he's been gone.

(*Turn to page 50*)

* Newport, Kentucky

Careful planning can sustain
big congregations from

Easter Through Pentecost

H. L. Williams*

THERE are two rather trite stories which make a good introduction for this article. The first is the statement of a minister about one of his old members. The clergyman said:

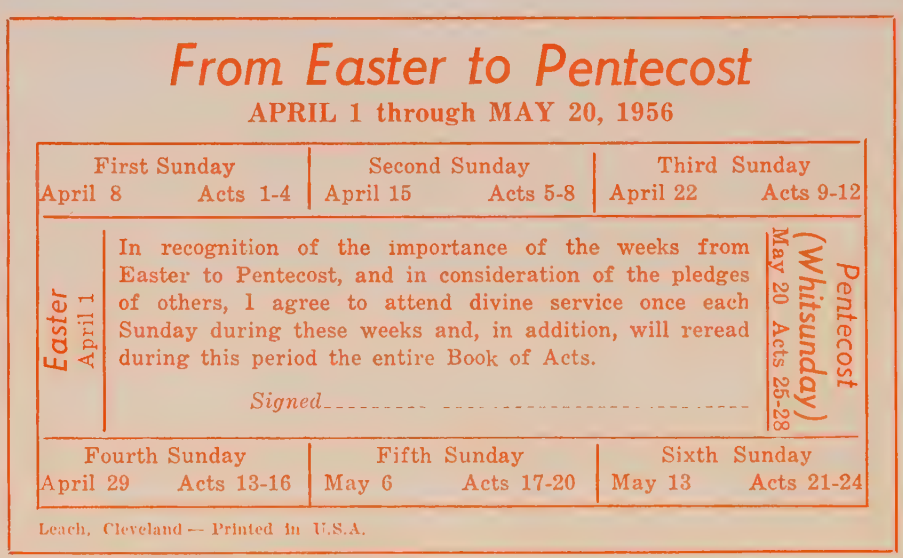
> Mr. Blank is one of my most regular members. He never misses an Easter service.

The second deals with the tendency of clergymen to rush out of town immediately after Easter for a well-earned rest. Said one minister who follows this practice:

> The Sunday after Easter is observed in my church as St. Peter's day. I follow the teachings of the great apostle who said: "I go a fishing."

There is, of course, a lot of joking about the crowded church on Easter and the empty pews for the Sundays which follow. Preachers and laymen gradually take this situation as a normal one. They anticipate the falling attendance and let it go at that.

It doesn't make sense. If Easter means anything at all, if it brings any spiritual experience to those who worship, it certainly should be reflected in good congregations for many weeks. Summer is still many weeks away. The days from Easter through Pentecost are anniversary days of the founding of the Christian Church. Easter should logically be projected into good congregations and inspiring services. The minister who is unwilling to forfeit the influence of the church can lay hold of a number of techniques which will sustain attendance at the services.


From Easter to Pentecost
APRIL 1 through MAY 20, 1956
First Sunday
April 8 Acts 1-4
Second Sunday
April 15 Acts 5-8
Third Sunday
April 22 Acts 9-12
Easter
April 1
In recognition of the importance of the weeks from Easter to Pentecost, and in consideration of the pledges of others, I agree to attend divine service once each Sunday during these weeks and, in addition, will reread during this period the entire Book of Acts.
Signed
Pentecost (Whitsunday)
May 20 Acts 25-28
Fourth Sunday
April 29 Acts 13-16
Fifth Sunday
May 6 Acts 17-20
Sixth Sunday
May 13 Acts 21-24
Leach, Cleveland — Printed in U.S.A.
Actual size of card 3"x5"

I

The first one is to try to make the most of any special days which fall between Easter and Pentecost. Easter falls on April 1, 1956; Pentecost (Whitsunday) is May twentieth. There does not appear to be too many days in this period which might be called special seasons in the church calendar. For the rural churches, however, there are the historic Rogation days—Sunday, May sixth; Monday, May seventh; Tuesday, May eighth; and Wednesday, May ninth. These were the days in the English Church when the seed was blessed by the church at the time of planting. They had considerable recognition in old England. The National Council of the Churches of Christ in America has tried to recover some of this spirit by renaming Rogation Sunday as Rural Life Sunday. It is one of the changeable dates. All churches on this day are asked to observe the season with appropriate ceremony. There should, of course, be a sermon on the virtues of rural life. I suspect that every city church has many members who could appreciate the observance of the day in some measure. These would be the members who were raised in rural surroundings.

May thirteenth has significance for all churches. It is the date for "Mother's Day," with all that means. The title has been changed by the National Council

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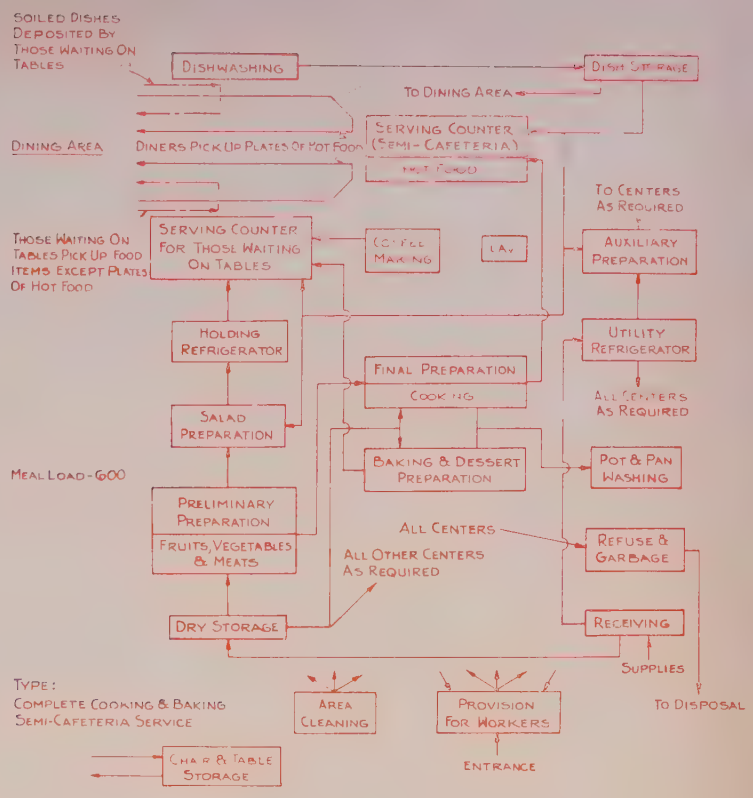
* Public Relations Counsel, Cleveland, Ohio

Planning Church Food Service Facilities

Clarence Schroeder



FLOW CHART

Here are charted the various movements in the food service process. Such a chart is an aid to well-planned and efficient movement of traffic in food service. Chart courtesy of the Hotpoint Company.

THE planning of food service facilities for churches requires that due consideration be given to the application of certain factors having a bearing on efficient operation. Briefly, the factors associated with efficient operation are as follows:

1) Adequate provisions for the receiving of food and supplies, and the necessary and properly arranged facilities for their storage.

2) The provision and proper arrangement of adequate facilities into efficient operating units for the preliminary and final preparation of food.

3) Proper provisions so that food may be served most efficiently and in good condition to the diners.

4) Dining area properly arranged and equipped for the best accommodation of the diners.

5) Adequate and properly arranged facilities for the cleaning and storage of china, glasses, silverware, and trays. Also, storage for linen and other similar accessories.

6) Necessary facilities properly arranged for pot and pan cleaning and storage.

7) Provision of facilities for keeping the food service areas in a perfectly clean and sanitary condition.

8) Proper and convenient provisions for garbage and trash before disposal and a satisfactory method of disposal.

9) Provisions necessary for the convenience of workers.

An efficiently arranged kitchen is one in which the facilities are arranged in keeping with the principles of straight line production. The workers take the fewest possible steps and there is a minimum of crossing of paths and back tracking.

This would suggest that the preparation of a flow chart for a particular church food service project is one of the first steps in planning. Such a chart would have the various sections or centers indicated and show the flow of food from receiving through storage to the preliminary preparation and final preparation centers, then to service itself, and include the return flow of soiled dishes and disposition of garbage. The flow chart, the assigned food service space, and a list of the major equipment are the basic requirements for preparing a preliminary layout.

The building arrangement of a small church may require that food and supplies be delivered directly to the kitchen for storage in cabinets and refrigerated space. Most authorities agree that a separate receiving area should be provided. This area may be either in the form of a vestibule, hall, corridor, or covered raised platform where trucks can back up and unload. The latter is preferred and should be given first considera-

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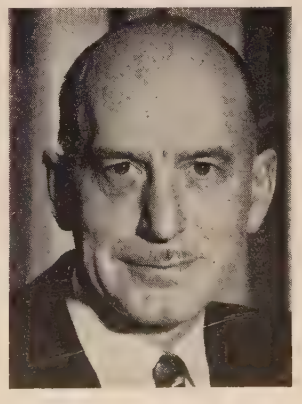

CLARENCE SCHROEDER

Mr. Schroeder is chief food service engineer for the commercial equipment department of Hotpoint Company. Now celebrating his thirty-first year with that organization, he has planned nearly 4,000 commercial kitchens and is in regular demand as a kitchen consultant to architects, industrial, utility, restaurant, and marine managers. He is the author of several books including **Church Kitchens** and **Church Food Service.**

This is Life Eternal

A Symposium on Immortality

THE CELESTIAL CITY

THERE are some pages of the Bible which do apparently describe in some detail the joys of the Celestial City. John Bunyan describes them too, and so do many of our most beautiful hymns. We hear of gates of pearl and streets of shining gold, of city walls garnished with jasper and sapphire and other precious and semi-precious stones, of crowns and candlesticks, and a great multitude wearing white robes and bearing palm fronds in their hands. But Saint John the Divine saw it all in a vision, and that other John of Bedford saw it in a dream. None of it, of course, is to be taken literally. It is not to be read as we read history, still less as we read newspapers, but much more as we read poetry; for it is the fruit of inspired imagination of the saints. Though we may be wrong by taking it as future history, we can go even more grievously wrong by refusing to take it at all.

—John Baillie in *Invitation to Pilgrimage*

* * *

ROBERT BROWNING

There shall not be one lost good! What
was shall live as before;
The evil is null, is naught, is silence
implying sound.
What was good, shall be good, with, for
evil so much good more;
On the earth the broken arcs; in the heaven
the perfect round.

—from "Abt Vogler"

* * *

THE CELESTIAL CITY FROM AFAR

Then they essayed to look, but the remembrance of that last thing the Shepherds had shown them made their hands shake; by means of such impediment they could not look steadily through the glass; yet they thought they saw something like the gate, and some of the glory of the place.

—John Bunyan in *Pilgrim's Progress*

* * *

HERE THE RAINBOW NEVER FADES

It cannot be that the earth is man's only abiding place. It cannot be that our life is a mere bubble cast up by eternity to float a moment on its waves and then sink into nothingness. Else why is it that the glorious aspirations which leap like angels from the Temple of our hearts are forever wandering unsatisfied? Why is it that all the stars that hold their festival around the midnight throne are set above the grasp of our limited faculties, forever mocking us with their unapproachable glory? And finally, why is it that the bright forms of human beauty presented to our view are taken from us, leaving the thousand streams of our affections to flow back in Alpine torrents upon our hearts? There is a realm where the rainbow never fades; where the stars will spread out before us like islands that slumber in the ocean; and where the beautiful beings who now pass before us like shadows will stay in our presence forever.

—George D. Prentice

* * *

BEYOND THE HORIZON

When men go down to the sea in ships,
'Tis not to the sea they go;
Some isle or pole the mariner's goal
And thither they sail through calm and gale,
When down to the sea they go.

When souls go down to the sea by ship,
And the dark ship's name is Death,
Why mourn and wail at the vanishing sail?
Though outward bound, God's world is round,
And only a ship is death.

When I go down to the sea by ship,
And Death unfurls her sail,
Weep not for me, for there will be
A living host on another coast
To beckon and cry, "All hail!"

—Robert Freeman

* * *

MY DAILY MEDITATION

Everything wears a new face in the light of our Lord's resurrection. I once watched the dawn on the East Coast of England. Before there was a gray streak in the sky everything was held in deepest gloom. The toil of the two fishing boats seemed very somber. The

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EASTER PAGEANT SCENES, GEORGE STREET UNITED CHURCH, PETERBORO, ONTARIO
Left to Right: Disciples asleep at the garden of Gethsemane. Maid accusing Peter. Women mourning before the tomb. Mary Magdalene and the angel.

Drama Pays Dividends

Arnold Mathews*

DO you use religious drama in your evening church service? Several times throughout the year in George Street United Church in Peterborough, Ontario, we use religious dramas. From our experience in this and in Trinity Church in North Bay, we can heartily recommend this medium for worship and for teaching religious truth.

We have a number of people in the church who are keen about drama. From time to time organized groups make a donation towards the production in which they are interested. They send away for plays, and make basic biblical costumes—even dying old sheets to substitute for expensive material. Several of the men from the Sunday school and the Mr. and Mrs. Club assist in erecting platforms, making arrangements for lighting, and often take parts such as the Wise Men. The young men who usher volunteer for such roles as shepherds. Our oldest class of teen age boys consented with their teacher to be Roman soldiers in an Easter Pageant. Their interest was contagious and now our entire Sunday school is quite "drama conscious." Parents are always appreciative of their children having the chance to be in a biblical pageant. They are eager to help with their children's costumes. Last Christmas we had almost forty little folk from the Beginner's Department in costume in "The First Christmas."

We are fortunate in living in a city of around forty thousand in which there is a real interest in amateur dramatics and a cooperative spirit between play enthusiasts. At our last sacred presentation we received expert help in make-up from a drama expert on the staff of the Teachers' College.

The Young People's Union on the Sunday before Easter put on a one act religious drama, *Release* by Dorothy Clarke Wilson, Baker Book House. In it Barabbas and the two thieves in a prison cell await Pilate's decision. The Sunday school auditorium stage was used for this. We have produced other short dramas at the Fireside Hour, at 8 P.M., but whenever possible we have produced them for use in the evening service. There the entire service is built around the special drama theme. The minister has conducted the service, and quite often has helped with the narrator's part. The background organ and choir music has added greatly to the total impression.

Time is always necessary for planning a drama project. So if you are considering an Easter or Christmas, or Mother's Day drama, do get started at least a month-and-half before the event. The weeks soon slip by. The extra practices, which we have usually held immediately following the afternoon Sunday school session, put the extra finish on the final effect. This year Easter Sunday is April first so there is no time to be lost.

The choice of a director is most important. Look around for the very best person you can get to direct a religious drama. Tell them exactly what assistance they

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* Pastor of George Street United Church, Peterborough, Ontario.

What Happened to the Body of Jesus?

William H. Leach

There is a physical body; there is also a spiritual body.—I Corinthians 15:44*

I AM one of those who have never questioned the continuing life of Jesus Christ. I have sometimes questioned my own immortality; and I have always been skeptical of pictures of heaven, hell, and the judgment, common in much religious literature. But it has seemed to be the most natural thing in the world that one who lived the sacrificial and pure life, such as was lived by Jesus, should rise from the dead and return to his Father who sent him. One phrase in the Apostles' Creed never posed any problem for me; it is, "On the third day he arose, again, from the dead."

But while I affirm this conviction I must add to it a confession that I have always felt there is no satisfactory explanation of the disposal of the physical body of Jesus. The thought that the physical body was carried to heaven is not very convincing. Nor are some of the other suggestions. This paper will not bring the answer. But it will show the problems involved.

Some of the basic facts to be considered are:

On a Friday afternoon the bruised body of Jesus was placed in a tomb on the property of Joseph of Arimathea. The tomb was sealed by a stone. According to the Gospel of Matthew, a Roman guard was placed at the tomb so that it would be secure.

On Sunday morning the women who came to the tomb found that the body was no longer there. Others, however, were there. According to Matthew there was an angel seated on a stone who told them that Christ had risen. Mark says that a young man was the messenger. Luke says that two young men were there. These stories may not be contradictory. All of the synoptic Gospels are certain of one thing. There was no physical body in the tomb where the body of Christ had been placed.

Where was the body?

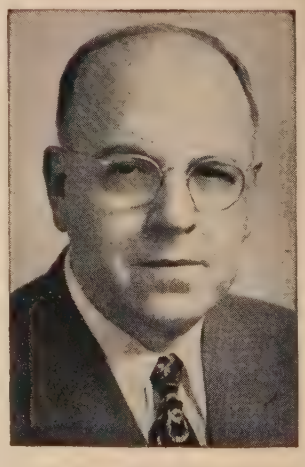
The Roman soldiers, bribed we are told by the priests, insisted that while they (the guards) slept his disciples came and stole the body. Just how sleeping guards could be so certain it is hard to say. But it would seem a very good possibility that disciples had removed the body of the one they loved to a place where it would not be desecrated by evil hands. Of course, if we yield to this presentation we must then accept the thesis that the appearances of Jesus to various groups after his death were appearances not of the physical body but of a spiritual body. I have been told by advocates of spiritualism that for every physical body there is a spiritual or astral body, and I know that there has been a trend in our day toward the belief that human personality is not invested in the physical brain as some of us have been taught, but rather in this spiritual body.

Mary Austin, who called her biography of Jesus *A Small Town Man*, did not believe in the spiritual body thesis, nor did she believe in the resurrection of the

(*Turn to page 66*)

WILLIAM H. LEACH

Dr. Leach is editor of **Church Management**, and is a church building consultant. One of the founders of **Church Management**, he has served as editor since 1924, and is presently supervising editor on a part-time basis. He attended Alfred University, Syracuse University, and Auburn Theological Seminary. Author of eighteen books in the fields of church administration, worship, homiletics, and architecture, the latest being **Protestant Church Building.**



* All Bible quotations in this article are from the Revised Standard Version.

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Holy Week in Scripture and Song*

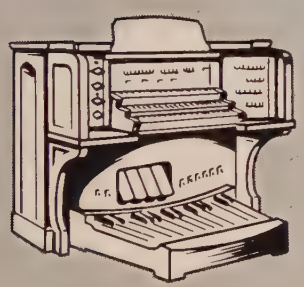
CHOIR: "Fling Wide the Gates" ..... Stainer
NARRATOR: On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet him, and cried, "Hosanna: Blessed is the King of Israel that cometh in the name of the Lord."
CHOIR: "Palm Branches" ..... Faure
NARRATOR: And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen. Some of the Pharisees from among the multitude said unto him, "Master, rebuke thy disciples."
JESUS SAID:† I tell you that, if these should hold their peace, the stones would immediately cry out.
CONGREGATION: Hymn, "When His Salvation Bringing"
NARRATOR: And when he was come into Jerusalem, all the city was moved, saying, "Who is this?" And the multitude said, "This is Jesus of Nazareth." And Jesus went into the temple of God, and cast out all them that bought and sold in the temple, and overthrew the tables of moneychangers, and the seats of them that sold doves.
JESUS SAID: It is written, "My house shall be called a house of prayer," but ye have made it a den of thieves.
NARRATOR: And the blind and the lame came to him in the temple; and he healed them. And when the chief priests and scribes saw the wonderful things he did, and the children crying in the temple and saying, "Hosanna to the son of David"; they were sore displeased, and said unto him, "Hearest thou what these say?"
JESUS SAID: Yea, have ye not read, "Out of the mouths of babes and sucklings thou hast perfected praise?"
CHOIR: "Open the Gates of the Temple" ..... Knapp
NARRATOR: Then came the day of unleavened bread, and when the passover must be killed. And he sent Peter and John.
JESUS SAID: Go, and prepare us the passover that we may eat.
NARRATOR: And they went and made ready the passover. When the hour was come, he sat down, and the twelve disciples with him.
JESUS SAID: With desire, I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.
NARRATOR: And he took the cup and gave thanks.
JESUS SAID: Take this and divide it among yourselves: for I say unto you I will not drink of the fruit of the vine, until the kingdom of God shall come.
NARRATOR: And he took bread and gave thanks, and brake it, and gave to them.
JESUS SAID: This is my body which is given for you: this do in remembrance of me.
NARRATOR: Likewise the cup after supper.
JESUS SAID: This cup is the new testament in my blood, which is shed for you: this do in remembrance of me.
CONGREGATION: Hymn, "According to Thy Gracious Word"
NARRATOR: And when they had sung a hymn, they went out into the mount of Olives. And they came to a place which is called Gethsemane.
JESUS SAID: Sit ye here while I shall pray.
NARRATOR: And he took with him, Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.
JESUS SAID: My soul is exceeding sorrowful, even unto death: tarry ye here and watch with me.
NARRATOR: And he went a little farther, and fell on his face, and prayed.
JESUS SAID: O my Father, if it be possible let this cup pass from me: nevertheless not as I will, but as thou wilt.
CHOIR: "Into the Woods" ..... Lutkin
NARRATOR: And there appeared an angel strengthening him. And being in an agony he prayed the more earnestly: and his sweat was as it were great drops of blood falling down to the ground.
CONGREGATION: Hymn, "'Tis Midnight and on Olive's Brow"
NARRATOR: And when he returned, he found them asleep.
JESUS SAID: Arise, let us go, lo, he that betrayeth me is at hand.
NARRATOR: And immediately while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders. And they laid hands on him and took him.
CHOIR: "Go to Dark Gethsemane" ..... Noble
NARRATOR: And the whole multitude arose, and took him to Pilate. And they began to accuse him saying, "We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a king." And Pilate asked him, saying, "Art thou the king of the Jews?"

(*Turn to page 46*)

* Program as presented in David's Church (Evangelical & Reformed), Dayton, Ohio. Arranged by the minister, Clayton T. Rammler.

† To be spoken by a second narrator.

Whether your church organ budget is small or substantial...



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Can You Stand the Test?

A communion meditation

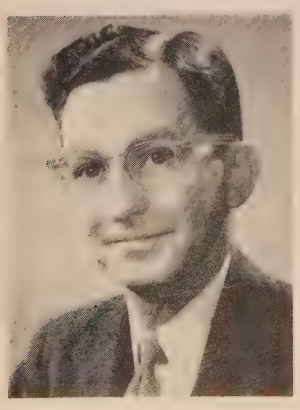
William V. Grosvenor

Can ye drink of the cup that I drink of?—Mark 10:38b

IN the beautiful Cadet Chapel at West Point you will find the shields of noted American soldiers. Along with the names of great soldiers is a shield without a name. It bears only two dates—the date of birth and the date of death. This is the shield of Benedict Arnold. He was a great leader who inspired his men in battle many times when the way was dark. His failure lay in the fact that the ideals set before him had not been sufficiently imbedded within him to stand in the real test of life. He became a traitor to his country. No name, just a shield bearing two dates! What a tragedy! All because he could not stand the final test of faith in his country and its motives.

The two faithful disciples of Jesus come to him with a peculiar request. They wish a special favor of nearness to him in the kingdom because of their faithful efforts on his behalf. The searching eyes of Christ penetrate into the depths of their thinking. He sees selfishness, pride, and vainglory at the bottom of their request. However, the sympathetic spirit of Christ is revealed in his answer, an answer that demanded a response from the questioner. Christ never gave a sharp answer to one who was in spiritual need. He directs this question, "Can ye drink of the cup that I drink of?" This is the final analysis of one's life, do we measure up to the standards set by Christ?

We, like these disciples, often feel that we have done a great deal for Christ and his church. We seek for reward. We want recognition for our service. However, this does not become the criterion of measurement in the eyes of Christ. The thought is, do you measure up? Will your faith stand the test? "Can ye drink of the cup that I drink of?"



WILLIAM V. GROSVENOR

Mr. Grosvenor is minister of First Presbyterian Church, Vineland, New Jersey. He holds degrees from Houghton College, Houghton, New York, and Princeton Theological Seminary. Prior to his ministry at Vineland, he served in Presbyterian churches in Nicholson and New Milford, Pennsylvania from 1942-1944, and in First Presbyterian Church, Montrose, Pennsylvania from 1944-1948.

Jesus truly drank of the cup of life. His life was not only a revelation of God but a pattern of reverence and respect for man. The divine-human personality of the Christ is an evidence of the life hidden in the will and spirit of God. He became our example. In his life of service to God and his fellowmen he showed us how to live and how to die. He showed us how to meet the joys as well as the crises of life. He projects a life upon the screen of human conduct that is an ideal at which to aim. The cup of which Christ drank becomes symbolic of a life of consecration to the highest possible way of life. His life was an evidence of the working of the Spirit of God in human life consecrated to God. Will your faith stand the test of being measured by the person of Christ?

We cannot be exhaustive in dealing with this subject. However, I should like to have you look at a few of the ingredients of this cup—the cup of which Christ drank. There is firstly the element of love. It was the love of Christ for the will and purpose of his heavenly Father that caused him to say ". . . not my will but thine be done." This love radiated from the spirit of God from within ". . . I and the Father are one." This attachment to God established a pattern of life consistent with the plans and purposes of God. It was this love for God that caused him to walk the last mile to Calvary. Within his heart there pulsed, step by step, an unswerving determination to express his love toward his heavenly Father at all cost. It was God in Christ upon that cross, that loved the world and gave himself for it. This is a dynamic love that is willing to give the last full cup of devotion even unto death. How much of this cup will your faith allow you to drink? It was Martin Luther at the Diet of Worms who stood up for his faith with the words: "I will not recant! Here I stand . . . I

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Priming the Preacher's Pump

David A. MacLennan

DAVID A. MacLENNAN

Dr. MacLennan is minister of Brick Presbyterian Church, Rochester, New York, and part-time Professor of Homiletics at Colgate-Rochester Divinity School. He holds degrees from University of Manitoba, McGill University, Yale University, and University of Toronto. Prior to his present position he served for six years as Professor of Homiletics and Pastoral Care at Yale University Divinity School.

FOR a year I have been going in the strength of new friendships begun and old friendships renewed in the land of my fathers. Strictly speaking it is the land of my mothers and fathers. In February 1955 my wife and I journeyed to Scotland. During our week in Glasgow I met more than one person whom my parents would have called "leal-hearted." One of the jolliest saints among them, and one of the best preachers, was George Johnstone Jeffrey, now theoretically retired from the active ministry. For many years senior minister of Sherbrook Church, Glasgow. Dr. Jeffrey is a former moderator of his church. During World War II we became acquainted through my reading of his books, *Christian Intimacies* and *Christian Resources*. He has published far too little, for his unconventional and heart-warming thoughts on God and man and their relations are expressed in a clear and poetical style. We exchanged letters. Then a year ago we met in the assembly hall of Trinity College, Glasgow, where he did penance for five successive days listening to me. Then we had a "high tea" together! What comments on men and books, and what rollicking yarns he spun for his overseas friend! If you, wise reader, have a holiday trip in Britain and are in a Scottish city where Dr. Jeffrey is advertised to preach, hear him—if it means wrecking your itinerary!

All of this to introduce an idea Dr. Jeffrey developed in a sermon a few years ago. He entitled it "The Celestial Surgeon." His text was Jeremiah 8:22—"Is there no balm in Gilead? Is there no physician there?" His thesis was simply that in a world of sick men and women the supreme physician and the one efficacious medicine for sick souls is Jesus Christ. His outline followed a striking saying evidently made by a member of the medical profession: "A great surgeon must have three gifts—the eye of an eagle, the heart of a lion, and the hand of a woman."

Applying these three qualifications to our Lord, the preacher spoke of (1) Christ's unerring and instantaneous diagnosis of human ills. The pages of the Gospels are like the waiting-rooms of a great doctor. Look at the patients, and the divine physician's way of dealing with each of them—the rich young ruler, Nicodemus, the woman by the well, Matthew, Zaccheus, and the rest. Racial hatreds, class selfishness, greed, selfish ambition, lust—these are the moral and spiritual cancers needing the deep surgery of one who knows what is in man. What Matthew Arnold said of Goethe many could say of Christ:

> He took the suffering human race,
> He read each wound, each weakness clear,
> And struck his finger on the place
> And said—thou ailest here, and here.

(2) Christ had the "heart of a lion"—the courage to operate. Whatever allowance we make for oriental metaphor, recall Christ's hard saying about cutting off an offending hand, plucking out an offending eye. Placing ourselves in his hands whose love we trust, we find that love is severe, surgical. If I really want my soul's health restored I must be willing for his spirit to "rid my soul of each dark blot."

(3) The great surgeon must have "the hand of a woman." Jesus our Lord was stronger than any man, and yet more tender than any woman. Recall the New Testament reports of his exquisite courtesy in dealing with the prostitute brought to him by self-righteous, guilty accusers. After he had written on the ground words we would give much to know, and following his piercing words to the merciless judges of the poor woman, "they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last." Then came Christ's healing touch: "Neither do I condemn thee. Go and sin no more." (John 8:3-11).

To this physician the woman—any woman, any man, or child—was not a "case," but a human being; a personality with tremendous possibilities for good as well as for evil. He was no sentimentalist about human nature; who spoke of offspring of vipers, whited tombs, that fox Herod? But he knew the potential for recovery when hope seemed gone. To my Scottish friend we owe this wonderful quotation, completely relevant to the

(*Turn to page 54*)

Religion in the British Isles

Albert D. Belden

The Divorce Question

FROM a curious angle the question of divorce has been brought sharply before the British public, and hence the churches, during the last quarter. The question as to whether Princess Margaret should marry Group-Captain Townsend seemed to hang in the balance for a number of weeks. Eventually her decision not to do so, allied with the fact that Peter Townsend had experienced divorce (albeit apparently the innocent party), was hailed a little too jubilantly, many felt, even church people, as an act of loyalty to the Church of England. The Archbishop had stressed publicly "the indisollubility of marriage," though he denied putting any pressure, even of simple advice, upon the Princess. The fact that the Prime Minister, Sir Anthony Eden, married again after divorce added piquancy to the situation.

The Free Churches were not adequately represented in the public debate. Dr. Leslie Weatherhead, in his statement as President of the Methodist Conference, dealt only in generalities and gave little indication of the widespread feeling in the Free Churches that the innocent party to a divorce should be able to depend upon the Church for remarriage. Hence by default the large public outside the churches has been given the impression that refusal of such facilities is bound up with Christianity. It is surprising that even the Church of England seems impervious to the scholarly and thorough treatment given to the divorce problem by one of its own greatest scholars, Dr. R. H. Charles, in his book, *New Testament Teaching about Divorce.* In that small but learned volume the great scholar shows himself definitely at variance with the Archbishop.

ALBERT D. BELDEN

Dr. Belden is in his forty-fifth year as a Congregational minister. In addition to the quarterly British news letter, he has written many other articles for Church Management, is the author of several books, including a biography of George Whitefield, and is religious columnist for the Manchester Evening News. Well-known as a preacher and lecturer, he has made six speaking visits to the United States and Canada. He has held several administrative positions in church and non-church organizations.

Disestablishment

An echo of the controversy is to be found in recent statements about disestablishment. A leading High Anglican, preaching in Saint Paul's Cathedral just after the incident mentioned above, called loudly for the release of the Church from its State bondage largely on the ground that its bishops were appointed by the Prime Minister, who at any given time might be an agnostic or even a divorced person.

The National Federal Free Church Council has thought it better not to join this cry for disestablishment of the Church at this particular juncture of events, and has issued a statement to that effect, as follows:

> In view of misunderstandings arising from the Prime Minister's statement on the relationship of Church and State, the Free Church Federal Council wishes to clarify its position. As is made clear in the report of its recent commission *The Free Churches and the State,* 1953 the council has not wavered in its opposition to any form of State control of the Church in spiritual affairs. It believes that the present position of the Church of England is inimical to the best interests of that church and to the wider interests of the kingdom of God. But the council does not wish to see a secular State. The nation ought to recognize the supreme sovereignty of God, and there are many fields in which the cooperation of the churches and the State is for the good of both. A one-sided political campaign at the present juncture might prove a step towards the secularization of the State and might jeopardize the existing valuable cooperation. It would be interpreted, especially abroad, as a repudiation by the nation of its Christian allegiance. It would disturb the welcome and growing spirit of fellowship and cooperation between the Church of England and the Free Churches. A fundamental readjustment of relations between Church and State must some day take place. Meantime the council would rather rely upon the spirit of Christian understanding and friendship for the removal of the serious anomalies which still remain in the relative position of the Church of England and the Free Churches. It would welcome an opportunity for friendly discussion of the whole situation.

(*Turn to page 68*)

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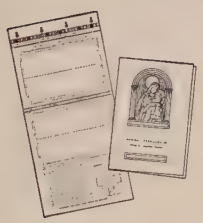

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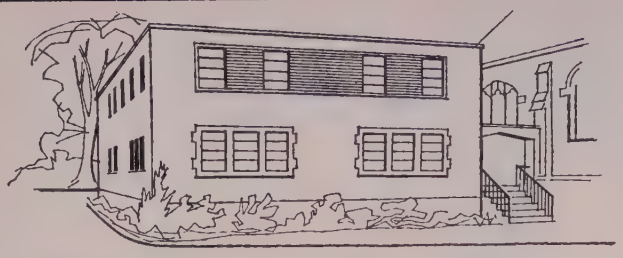

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P. Walter Meisenheimer, *Pastor*

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Arthur L. Tyler, *General Chairman*

OBJECTIVE $80,000 PLEDGED $84,000

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The Rev. Willard H. Curtis, Minister

"The campaign here was a tremendous success not only in surpassing the goal but in creating great spirit and uniting the entire congregation. Your representative is personally to be commended for his untiring work, and wonderful and inspiring leadership. We are sure this campaign will have a lasting effect in the giving habits of our members."

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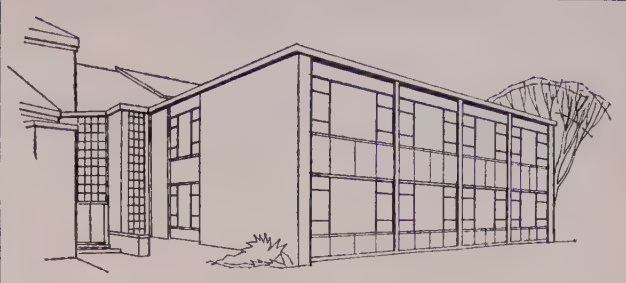

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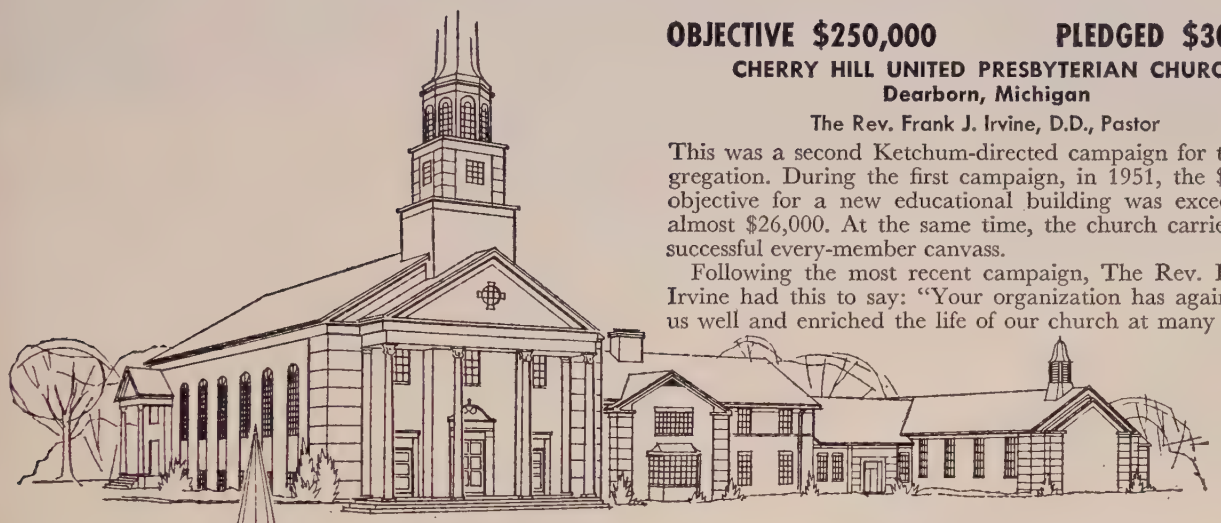

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Dearborn, Michigan

The Rev. Frank J. Irvine, D.D., Pastor

This was a second Ketchum-directed campaign for this congregation. During the first campaign, in 1951, the $100,000 objective for a new educational building was exceeded by almost $26,000. At the same time, the church carried out a successful every-member canvass.

Following the most recent campaign, The Rev. Frank J. Irvine had this to say: "Your organization has again served us well and enriched the life of our church at many points."

OBJECTIVE $50,000 PLEDGED $72,500

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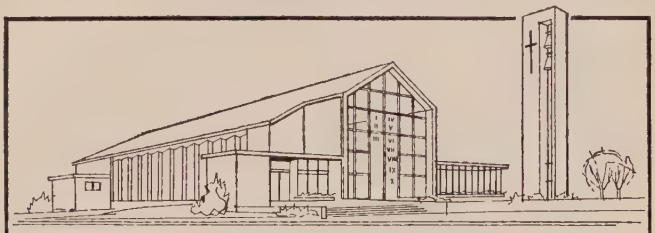

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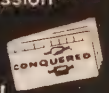

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Easter Tidbits

Victoria A. Banks

Easter

THE word "Easter" is relatively late in the Christian calendar. It is an adaptation of the Teutonic goddess of spring and dawn. For the Christian, Easter is an adaptation of the ancient passover and was observed as the Sunday of Sundays. For a long time Easter was celebrated before Christmas because the death and resurrection of Christ were of greater importance than his birth.

Early Christians' Easter celebrations grew out of customs revolving around folk spring festivals. These festivals were held in observance of the change of seasons. Christianity thus extended the spiritual power, a natural aspect of life, and converted the rhythmic recurrence of spring, with its flow of new life, into the immortality of those who, believing in him "shall never die." Easter commemorates the day on which Jesus rose from the dead.

Time of Easter

Easter falls on the Sunday after the first full moon on or after March twenty-first. The earliest possible date is March twenty-second; the latest is April twenty-fifth.

Lent

The term "Lent" applies to a period of time (forty days) observed as the preparation of the faithful for the proper celebration of Easter. The forty days, including Sundays, are symbolic of the time spent by Moses on Mount Sinai; the forty years of wandering in the wilderness; the forty days' temptation of our Lord, or his forty hours in the tomb. Since Sunday is always a feast day, only weekdays are counted in Lent. The season begins on Ash Wednesday and ends on Easter eve.

Holy Week

Holy Week is the week beginning with Palm Sunday.

Good Friday

Good Friday is the last Friday in Lent—the day of Christ's sacrificial death. On this day Protestants observe passion hours during the three hours (from noon until three) that Jesus hung on the cross.

Mrs. Banks has served in many civic and church positions, including Michigan Social Welfare Commission, White House Conference Planning Committee on Education, Commission on Educational Policies for the State of Michigan, and Delegate to the Baptist World Alliance.

VICTORIA A. BANKS

Easter Customs

Many of the customs which we observe today are derived from the Christians' Easter story, from the rites of the church, and from pagan observances which existed in Europe long before Christian times.

One American custom that appears to be universal is the donning of new clothes. The crowds who join in Easter parades are doubtless unaware that they represent a last dim survival of the conferring of white robes upon the newly baptized. In the far-off days this was the general practice, and those already baptized put on new or clean garments at Easter as a reminder of their own baptism.

In England, the most notable Good Friday custom is the baking of hot cross buns, which are almost universally eaten for breakfast on Good Friday morning. These buns are rolls, round in shape, with a cross indented in the top. At one time these buns were sold by street vendors who went through the town on Good Friday crying:

> Hot cross buns, hot cross buns
> One a penny, two a penny,
> Hot cross buns.

In Germany bonfires are common on Easter eve where they are lighted not only in churchyards, but upon hilltops where the young people gather around to dance, sing Easter hymns, and jump over the bonfires. Boys run through the fields with flaming straw bundles from the fire, in the belief that

such fields will become especially fruitful in the following year.

In many parts of Europe and the United States, Protestants observe sunrise services. It is believed that this observance is associated with folk beliefs connected with the dawn of spring. In western Europe it is held that the sun dances at dawn on Easter day and in many places groups of people climb to the top of nearby hills to watch the dance. They are not always disappointed, for it is reported that if you stare at the sun for a short time it will seem to revolve and change color.

The Easter Egg

The egg is not the most important thing about Easter but it is near the hearts of children. The origin of Easter eggs seems uncertain. Some say that it was traditional to bless and eat eggs at Easter because they were not allowed to be eaten during the last time of Lent.

Some trace the origin of eggs to Saint Augustine's comparison of the egg with the virtue of hope, and in particular with the hope of eternal life because the egg, like hope, is that which is yet to come to fruition. The egg is a symbol of death insofar as it is a shell or tomb in which the life germ is imprisoned. It is a symbol of life insofar as it is the source of a new creature.

In American folklore the egg is the production, not of some mystical bird, but of a rabbit or hare—brought to this continent from Central and Western Europe. Familiar as the Easter Bunny now is, his beginnings are almost completely lost. It has been said that this hare was once a bird whom Easter, the goddess, changed into a four-footed creature. It is also believed that he may be connected with the corn spirit, because in many parts of Europe that last sheaf of corn to be cut is called "the hare," and the cutting is sometimes called "cutting the tail of the hare."

CHURCH ARCHITECTURAL EXHIBIT

A joint meeting of the Church Architectural Guild of America and the Bureau of Church Building of the National Council of the Churches of Christ will be held at the Biltmore Hotel, Atlanta, Georgia, on Thursday, Friday, and Saturday, March 8, 9, and 10. Participating architects will have on display projections and designs of churches recently constructed or now under construction. Ministers and churchmen are invited to attend the lecture sessions and study the exhibits. Here is a splendid opportunity to see the trends in modern church and religious educational buildings.

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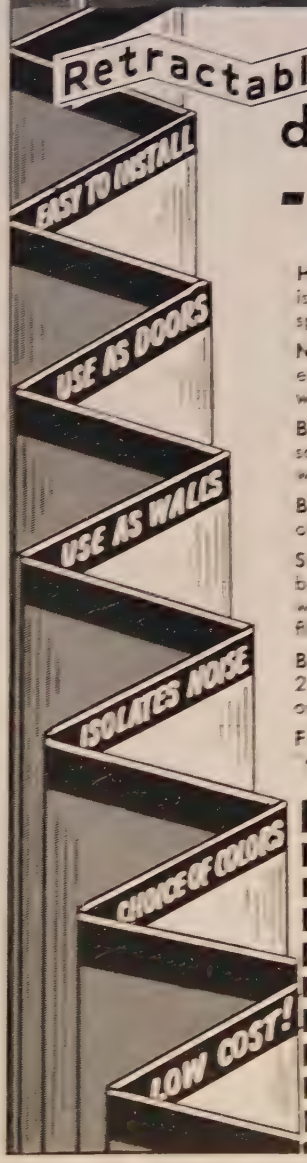

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Can You Stand the Test?

(*From page 18*)

can do no other . . . God help me!" Does your taking of the elements symbolize your love for God and his son, Christ?

The love of Christ was not only perpendicular but also horizontal. He loved man not for what he was, but what he might become. In this area of life he has set a high standard for his followers. He was criticized for eating with sinners, but what an influence this had upon those individuals and upon the society at large! In fact, this spirit of Christ so permeated the early disciples that it was said of them ". . . see how they love one another." The Christian Church must constantly maintain this horizontal view of life. As God was in Christ reconciling the world unto himself, so the spirit of God can operate through your life of Christian service as you have a concern and love for all mankind. Jesus never narrowed the scope of his concern for man. He consistently portrayed the mark of love. Do you? Can you honestly say that you are able to drink of this portion of the cup of which Christ drank? Do you get along with your neighbors? Do you make an honest effort to do so? Do you only feel sorrow for people in their plight or do you do something about it? What a different society we would live in if each of us took this seriously! Will your faith stand the test of love for God and your fellowmen?

The cup of Christ contains the element of peace. This peace came through an attachment to God the Father. His life was in tune with God. The world now in Christ saw the personification of true peace. It was the angels who sang, "Peace on earth, good will among men." Christ has been called the prince of peace. He exemplifies the peace of mind and soul all men seek. And yet, one of the last legacies he gave the world was given at the Last Supper, when he said, "My peace I give unto you, not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid." What would you give for peace of mind and soul? You might be willing to give almost anything, but all that is necessary is to take Christ into your life and accept his peace. This peace comes through forgiveness of sin and the support of his spirit in life. "If God be for you, who can be against you?" This peace, moreover, must be exercised in your daily contacts with people. Jesus did, and if we are to be followers of him, we too, must seek to bring peace. It was in the great sermon of Christ on the mount that he said, "Blessed (happy) are the peacemakers: for they shall be called the children of God." Therefore, one of the evidences that you belong to God is that you are seeking earnestly to bring peace into the world as you live at peace within your home, your circle of friends, and in the community. As you have the peace of God in your heart, share it with others. This will be the foundation for a new society of peace and brotherhood. Then, we can sing with sincerity, "Peace on earth, goodwill among men." Will your faith stand the test of drinking of the cup of Christ that contains peace?

There is a story told that in Florence, Italy in one of the great cathedrals, there is an architectural intrigue. When the cathedral was being constructed, an iron ring was placed in the center of the window in the dome. Directly under this window in the center of the floor there was placed a brass plate. Each year in the month of June, when the sun had reached its zenith, they were to test the building as to its plumbness. At this particular point, if the sun streamed through the iron ring and reflected on the brass plate the building was true and plumb.

As we come to the communion service, we come to the zenith of the expression of our faith. It is here that the rays of God's love and peace test our lives. Is the spirit of Christ being reflected from your life? Will your faith stand the test of this rigid inspection? Feeling that we all have fallen short of this standard, let us pray together a prayer of confession and consecration.

Prayer

We humbly confess, O God, our unworthiness to call upon thy holy name. We have sinned against thee. We have broken thy commandments. We have not loved our neighbors as ourselves. We have not sought eagerly to be peacemakers in the midst of a turbulent world. May we in this Advent season have room in our lives for the Christ as our savior and prince of peace. Through Jesus Christ our Lord, we pray. Amen.

GOD & EVIL

If evil were stronger than God, He would never have sent His Son to show us how to overcome it. God in His wisdom knew that evil could be defeated. God in the person of His Son faced the cruel facts of evil and pain and death unflinchingly for us. . . . The resurrection tells more about God and His power to overcome evil than any other event in history.—Helen Smith Shoemaker in **The Secret of Effective Prayer.** Fleming H. Revell Company.

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The answer surged over me, made me eager to be on my way. Yes, I was too early for church—but this sudden humble prayer inside me could not wait!

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God is a Spirit. They that worship him must worship him in spirit and in truth.

Glory be to God on high.†

God is light. If we walk in the light as he is in the light, we have fellowship one with another; and truly our fellowship is with the Father and with his son, Jesus Christ.

Glory be to God on high.

God is power. They that wait upon the Lord shall renew their strength: they shall mount up with wings as eagles: they shall run and not be weary; and they shall walk and not faint.

Glory be to God on high.

God is love. Behold what manner of love the Father hath bestowed upon us that we should be called the children of God. Hereby perceive we the love of God, because he laid down his life for us.

Glory be to God on high.

Gloria Patri

Collect for Purity

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name; through Christ our Lord. Amen.

The Lord's Prayer

II. The Service of Confession

Our Lord Jesus Christ said: The first commandment is, "Hear, O Israel: the Lord our God, the Lord is one; and you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength."

Lord, have mercy upon us, and incline our hearts to keep this law.

The second is this, "You shall love your neighbor as yourself."

Lord, have mercy upon us, and incline our hearts to keep this law.

"A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another."

Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

Call to Confession

Silent Prayer of Confession

(Let each of us examine our own hearts before God and confess to him our own sins.)

Prayer for Pardon

Almighty God, our Heavenly Father, who of thy great mercy hast promised forgiveness of sins to all them that with hearty repentance and true faith turn unto thee; have mercy upon us; pardon and deliver us from all our sins; confirm and strengthen us in all goodness; and bring us to everlasting life; through Jesus Christ our Lord. Amen.

Words of Promise from the Holy Scriptures

Gloria in Excelsis

Glory be to God on high, and on earth peace, good will toward men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly king, God the Father almighty.

O Lord, the only-begotten son, Jesus Christ; O Lord God, lamb of God, son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Spirit, art most high in the glory of God the Father. Amen.

III. The Service of Intercession

Scripture Sentences

Prayers of Intercession

Prayer for the Church

IV. The Service of Instruction and Affirmation

The Epistle

The Gospel

The Affirmation of Christian Faith (Baptism or Confirmation)

A Hymn of Preparation for the Sermon

The Sermon

* As used in The Methodist Church, Vienna, New Jersey. An original arrangement using various sources, compiled by the minister, Philip G. Palmer.

† Words in italics are congregational response.

The Communion Hymn

V. The Service of Our Offering

Scripture Sentences

The Collection of the Offering

The Dedication of the Offering

All things come of thee, O Lord, and of thine own have we given thee. Amen.

VI. The Service of Consecration

Lift up your hearts.

We lift them up unto the Lord.

Let us give thanks unto the Lord.

It is meet and right so to do.

It is very meet, right, and our bounden duty that we should at all times and in all places give thanks unto thee, O Lord, holy Father, almighty, everlasting God. (Proper Preface) Therefore with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name, evermore praising thee, and saying:

Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high. Amen.

The Prayer of Consecration

The Consecration of Ourselves

O Lord, our Heavenly Father, we thy humble servants, desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving. And here we offer our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee that all we who are partakers of this holy communion may receive thy grace and heavenly benediction, through Jesus Christ, our Lord. Amen.

VII. The Service of Communion

Scripture Sentences

The Prayer of Humble Access

We do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table. But thou art the same Lord, whose mercy is unfailing. Grant us therefore, gracious Lord, so to eat this bread and drink of this cup that we may be filled with the fullness of the life of Christ and may evermore dwell in him, and he in us. Amen.

The Invitation

The Act of Communion

(Eat and drink as soon as you receive the elements, without waiting for all to be served. Though we worship together yet each of us must receive Christ individually.)

VIII. The Post-Communion

Silent Prayer of Thanksgiving

Lord, now lettest thou thy servant depart in peace, according to thy word.

For mine eyes have seen thy salvation.

Praise the Lord, O my soul, and all that is within me praise his holy name.

Praise the Lord, O my soul, and forget not all his benefits.

Prayer of Thanksgiving

O Lord God, Father of our Lord Jesus Christ: we render to thee all glory, thanks, and praise for thy great goodness, in that thou hast permitted us to make this memorial of thy son our savior and his sacrifice upon the cross; and hast received us into communion with him and with all who love him; and hast fed us at thy table with this spiritual food. And we most humbly beseech thee so to assist us with thy grace, that we may continue in this holy fellowship, and live henceforth to thy glory; through Jesus Christ our Lord, to whom, with thee, O Father, and the Holy Spirit, be glory and praise, world without end. Amen.

The Lord be with you.

And with thy spirit.

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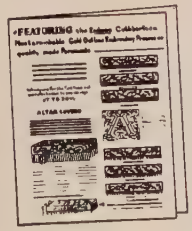

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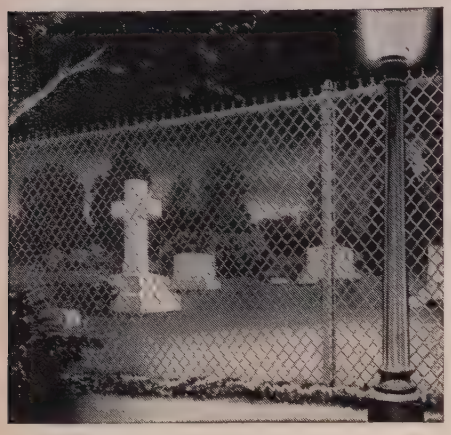

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Planning Church Food Service Facilities

(*From page 11*)

tion, at least for the large church projects. The amount of storage space for a church, as a rule, is not the same as that found in a commercial food service establishment of an equal meal load requirement. There may be, however, increased storage facilities required from that usually provided in order to accommodate seasonal storage of quantities of preserved food donated by members of the congregation.

The average church kitchen is provided with cabinets for a limited amount of dry storage. These cabinets usually are of the wall-type, somewhat similar to those found in the modern home kitchen. Additional floor type cabinets are sometimes required when there is not sufficient wall space for all wall cabinets. Wall enclosed storage space or a storeroom is becoming popular, particularly for the large churches or for churches where several group meals are served over short periods of time and for those receiving seasonal preserved food donations.

It is obvious that enclosed storage space be free from any ventilating ducts, piping, motors, and compressors not associated with the actual storage area and its facilities. Storeroom areas should be dry, well lighted, and ventilated.

While arranging the storeroom facilities, it is necessary to give consideration to vermin and rodent control. Clearance space for rounded corners is most desirable. Also, racks of sufficient height to keep heavy articles off the floor should be provided wherever possible to prevent the encouragement of vermin. Bins and containers should be of the metal type with cracks or crevices reduced to a minimum. Containers should be on casters or dollies for easy handling.

Metal type shelving, racks, and similar storage facilities should be given first consideration. When wooden shelves are to be used they should be constructed of slats and located out from the walls to permit ventilation, ease of cleaning, and to prevent the accumulation of spillage. The first shelf, whether of metal or wood construction, should be of sufficient height so as to permit space for the storage of containers, etc. Equipment of metal construction is, in most cases, of different size from that of wooden construction, and should be given the necessary consideration in the preparation of the preliminary layout.

A church kitchen will be equipped with at least one reach-in type refrigerator of the required storage capacity. A walk-in type refrigerator is sometimes installed in lieu of two or more reach-in refrigerators for storage purposes or where there is a large capacity refrigerated storage requirement.

When estimating the storage refrigerator requirements, consideration should be given in the use of packaged quick-frozen foods and ready-to-cook meats, fish, and eviscerated poultry. The use of these will materially reduce refrigerated area and preparation facilities.

Preliminary Preparation

The church kitchen must be organized around definite work centers if it is to be an efficient one. The first of these centers to be considered is that for carrying out the necessary work in the preliminary preparation of fruits, vegetables, and meats. The facilities for this center should be arranged near to the storage facilities and be easily accessible to the final preparation or main cooking center, and not too far removed from salad preparation.

The preliminary preparation center may include sections which need not necessarily be arranged together. Here the fruit and vegetable preparation facilities are separated from those required for the preparation of meats.

The arrangement of equipment for the center should be in orderly sequence for the particular work. The equipment for the preliminary preparation of fruits and vegetables will include, all or in part, such items as sinks, drainboards, tables or counter tops, and vegetable peeler. The facilities for meat preparation are usually confined to sink, table or counter top space, and a heavy cutting board. Sometimes, a meat slicer is installed for use by both the preliminary and final preparation centers. A rather large church kitchen may be provided with a separate meat chopper in lieu of a chopper attachment for a kitchen mixing machine or mixer.

Final Preparation

From storage and preliminary preparations, the raw food products flow into the final preparation or main cooking center of the kitchen. This center is of major importance to successful church food service operation and care must be exercised in selecting the proper units of equipment and their arrangement. These units must be of the type designed to perform specific operations and in proper quantity to meet the particular production requirements. Also, the equipment must be grouped for orderly sequence of operation.

The basic equipment for the most simple final preparation center, at least as far as the conventional kitchen is concerned, consists of a range, a sink, and a table or work counter. Depend-

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ing upon the production requirements, the equipment would be expanded to such units as the separate sectional all-purpose oven, sometimes a separate sectional bake oven, the deep fat fryer, the hot food storage table which is primarily intended for service, other units such as the steamer and kitchen machines of the type required, and any additional range, work table or counter top and sink facilities as may be needed. Some refrigerated space is of importance to any final preparation center. In addition to the final preparation center being near to the preliminary preparation center previously described, it should also be arranged for efficient operation near to the service center.

Salad Preparation

In the smaller church kitchen, the facilities for salad making may be combined with the facilities of the preliminary preparation center. A separate salad preparation center is often provided for the larger kitchens. Here, the facilities will consist of at least a sink, work table or counter top space, and some refrigerated space. Sometimes, a pass-through type refrigerator is provided for holding purposes and for easy accessibility to the finished salads for service. Locating the center near to the preliminary preparation center has an economic advantage in that both may use some of the same facilities such as machines and refrigerated storage space.

Baking

If baking is to be part of the final preparation center, as is usually the case with the smaller church kitchen or those where there is a limited amount of baking to be done, the facilities will include a table or counter top working space, and will require the use of oven space, refrigerated space, pan storage space, a mixer, a sink, a scale, and a hotplate area, either separate or shared with the facilities of the center.

The provision of a separate center is dependent on production requirements and the plan of kitchen operation. The basic facilities, of a required size and quantity, will consist of the sectional type bake oven, table or work counter, mixer, scale, hotplate or pastry stove, sink, pan storage unit, portable rack or other unit for cooling or holding the baked products, and refrigerated space. The production requirements may be such that additional equipment such as a proof box or utility table and cabinet will be required. For efficient operation, it is desirable to arrange the required facilities near to the service center and not too far from the storage facilities. Here, again, the equipment should be grouped for orderly sequence of operation.

Serving Center

The facilities for serving the food most efficiently and in good condition to the diners will depend on the method of serving to be put into operation. The methods in wide use were briefly described in a preceding article.

Table service requires an arrangement of the proper facilities where there is no interference between those waiting on tables and the workers in the kitchen. The serving center facilities include a counter or suitable table, coffee making equipment, sometimes a hot food table, more often refrigerated space, and the necessary storage space for dishes and other required service items. When a hot food table is not installed, the hot food is transferred to the plates from containers or cooking utensils which are usually arranged on the serving counter or table.

The serving counter used for the cafeteria method of serving does not, as a rule, contain the same complete service units as that found in commercial cafeteria counters. Usually, the counter contains a hot food table and there is counter top space for other food items. Also, there is coffee making or serving equipment. Most, if not all, dish storage is under the counter. Like the facilities for table service, the elimi-

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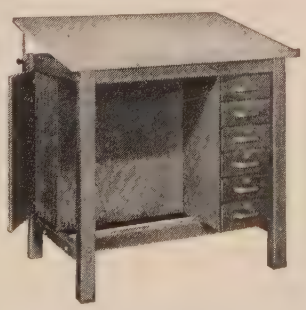

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nation of the hot food table requires that hot food be transferred to plates from containers or cooking utensils. Replenishing facilities shuld be near to the counter as an aid to quick service.

The semi-cafeteria method of serving requires facilities from which a plate of hot food can be served to the diners in cafeteria style. These facilities will consist of a hot food table, or counter, and plate storage. The other serving facilities required by those waiting on the tables to complete the service to the diners will be similar to that required for the table method of serving previously described.

Dining Area

Since the dining area is usually also employed for other purposes, it is most practical to provide light weight folding dining tables and chairs that may be easily stored.

The type and arrangement of the tables and chairs should be such that the diners may be seated comfortably. Also, there should be sufficient clearance space between the backs of the chairs and ends of the tables to permit easy movement of those waiting on the tables.

Dishwashing and Dish Storage

Proper dishwashing is essential in preventing the spread of infection, and the necessary facilities must be provided accordingly. In general, such facilities will require space for receiving, scraping, disposing of waste, stacking or racking, pre-rinsing, washing, final rinsing, sanitizing, draining, drying, and stacking ready for storing. Publications issued by state and local departments of public health should be referred to concerning regulations for dishwashing.

Where more than a group of one hundred diners are intended to be served, the installation of a dishwashing machine should be given first consideration. There are dishwashing machines available to meet the specific needs of any church food service program.

A pre-rinse sink, approximately twenty-four inches square, built into the soiled dish table, may be used in connection with a dishwashing machine. The sink, if used, should be equipped with removable rack slides and a removable perforated tray for the purpose of ready disposal of waste rinsed from the dishes in the pre-rinse operation.

It is recommended that the sink be equipped with a flexible hose, having a shower-like spray attachment. Water from the regular hot water supply may be controlled either by hand or by a foot pedal. Mechanical pre-rinse devices are available that also dispose of the scrapings. Some types will prevent silver from being lost in the waste.

A three compartment sink arrangement which will provide for pre-rinsing, washing, final rinsing, and sanitizing the dishes should be provided when a dishwashing machine is not to be installed.

It is desirable to provide more soiled dish space than that for clean dishes. Sixty percent soiled dish space and forty percent clean dish space meet the usual requirements. When a dishwashing machine is to be used, it is recommended that the clean dish table be large enough to accommodate at least two dish racks in addition to the required stacking space. Often space is not available to accommodate the desired sizes of dish tables. Here, a short clean dish table may be supplemented by a dish stacking rack for use prior to placing the dishes in the dish storage facilities.

It is best that the principles of sound control be applied to the dishwashing facilities, since this unit or center is the noisiest in the kitchen.

Noise reduction may be accomplished by either housing the dishwashing facilities in a separate room or providing a moisture proof, acoustically treated ceiling over the dishwashing area. Also, further noise reduction is possible by applying a suitable sound

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Any dishwashing facility should be arranged as near as possible to the entrance of the soiled dishes. Sometimes, a pass window is provided in the wall of the kitchen or dishwashing room for discarding the soiled dishes.

Adequate clean dish storage space is necessary as a part of the church food service facilities. This dish storage space is generally in the form of cabinets or door enclosed under counter compartments. The storage facilities should actually be a part of the serving center for convenience and efficiency of service as should that for linen and other similar accessories.

Pot and Pan Washing

Every church kitchen requires some pot and pan washing facilities whether separate or combined with the facilities for other washing purposes. Basically, the facilities consist of sinks with drainboards and storage space. The smaller church kitchens where sinks are used for dishwashing will usually also make use of these facilities for pot and pan washing. Sometimes, sinks for combined vegetable cleaning and pot and pan washing will be provided. Here the sinks are used for vegetable cleaning prior to cooking and pot and pan washing after the cooking and baking operations are completed.

The pot and pan washing facilities should be arranged near to the cooking and baking units of equipment. Cabinet space is usually made available for the storage of clean pots and pans.

Miscellaneous Cleaning

It is necessary that adequate facilities be provided for keeping the food service areas in a clean and sanitary condition. These facilities are often housed in a so-called janitor's closet which includes a sink and is located near to the areas. Sometimes, an auxiliary cleaning unit such as a broom cabinet is arranged in the kitchen proper.

Cabinet space should be provided in the kitchen area for the supplies used in cleaning the food service equipment.

Refuse and Garbage

Refuse and garbage storage, its collection and disposal, are of importance in every food service operation.

The garbage disposal problem can best be solved by the installation of modern commercial food waste grinders of which there are two types available. Either type will grind any food waste and discharge it into the sewer as a free flowing liquid. One of the types is intended for installation in various centers of the kitchen, thus eliminating the necessity of providing a means of holding the garbage in the centers until it is removed. The other type is actually a central unit of large capacity.

If garbage grinders are not installed, it becomes necessary to provide garbage cans for storing the garbage until it can be carted away.

It is recommended that the garbage cans or receptacles used for handling garbage from the various centers be of the non-absorbent and easily washable type provided with close-fitting lids.

Refuse or trash, including tin cans, is always present and some provision must be made for its storage before removal from the premises. Facilities in the form of portable containers are recommended.

Provisions for Workers

The installation of a hand sink within the kitchen area is a factor in maintaining sanitary standards. This will discourage workers from washing their hands in sinks intended for food. The hand sink is in addition to the rest room with its facilities as treated in the preceding article concerning itself with space considerations and location.

Auxiliary Food Services

Some church policies require that the facilities provided for the main service also be used for an educational program that requires some meal service.

Sometimes, the room used for the main meal service has a folding door arrangement so that a portion of the area may be partially or completely enclosed to a size more suitable for a reduced number of diners. Also, there may be a series of folding doors arranged for different groups of diners. The provision of folding doors provides flexibility for church activities as well as for meal service.

A young people's program may require auxiliary food service facilities. Here, snack bar service is becoming very popular, at least for the larger churches or where a separate area is provided for such a program.

There may be a need for an auxiliary kitchen in connection with an educational program or small group gatherings. Such a kitchen generally follows the pattern of a modern domestic kitchen or a kitchenette, depending on the extent of the meal service.

Some of the larger churches may require an auxiliary kitchen with more complete facilities, somewhat similar to that found in the kitchen for the main meal service. This is particularly true where food service is required for large groups in widely separated places or where the building arrangement for the various planned activities is such that the facilities primarily intended for the main meal service cannot accommodate two or more large groups of diners at the same time.

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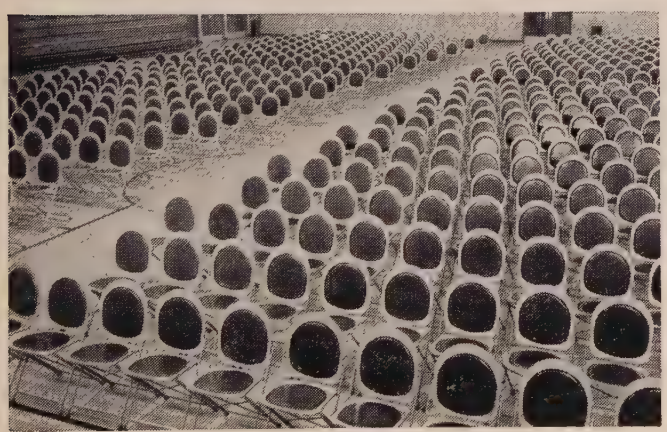

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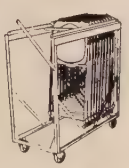

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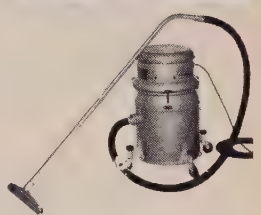

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Selected Short Sermons

By Earl Riney

When the atmosphere of peace surrounds our homes, our hearts are filled with quiet gladness.

* * *

We do not suffer disappointment alone, there are others who have experiences of postponements and the heart sickness of deferred hopes.

* * *

A man who recites his creed and fails to put it into practice will come to recite a lie, however true that creed was to him at the beginning.

* * *

There is no meter on kindness; you can use as much as you like and it will not cost you a cent.

* * *

A judging, condemning, unforgiving spirit is not merely a fault, but it is a sin.

* * *

Your condemnation of evil will never do you any good unless you judge yourself as severely as you do others.

* * *

We must make men feel that we appreciate their good as well as hate their evil.

* * *

A good excuse may be better than a poor one, but it is not much better; after all, it is just an excuse.

* * *

One person we have heard of who was not spoiled by being lionized was a Jew named Daniel.

* * *

Love of country is not only a natural sentiment in every heart, but it is right in the sight of God.

* * *

Do not waste a day, for each day holds opportunities for prayer, for kindness, for self-control, for advance.

* * *

To believe in a Christlike God, a God who knows, a God who loves, a God who cares—such a faith requires courage, faith, and fortitude.

* * *

A church that cannot stimulate the flow of healing oil of human kindness is failing in its mission.

* * *

If at times you feel the standards of Christ are too high and cannot be attained; there still remains the undimmed glory of the quest.

Death and Resurrection

(*From page 7*)

which life is viewed in its ineluctable connection with death. It is simply no longer possible to shirk the fact, we must frankly say: yes, we are living in the presence and power of death and that is the essential meaning of our life. From this flows the consequence likewise emphasized in this philosophy: life has properly no meaning, it is at bottom vanity and nothingness. In Latin, nothingness is "nihil," and nihilism forms the distinctive characteristic and the program of the fashionable philosophy of today. One may agree with it in so far as our life, if understood through its relation to death, becomes meaningless and vain. Death and nothingness belong together, for death is the great leveler and annihilator.

There are many reasons why this in particular is the keynote of modern philosophy. The most fundamental is to be seen no doubt in the two world wars and the fear of the imminence of a third, for war especially in its modern form is nothing else but a conglomeration of death, destruction and annihilation. But let us not deceive ourselves. Even without world war, death remains the visible ruler of this world. The well-known proverb which asserts that all roads lead to Rome would have to run, more accurately: all roads lead to death. And whatever man undertakes in order to elude this dreadful truth, it still remains clear that in the struggle of human enlightenment, knowledge, culture, and civilization with death, death is triumphant. It is as if from the ends of the earth, death, like a wicked demon, surveyed man's desperate striving to evade him and mockingly rejoiced in the fact that all these human efforts, especially the noble art of medicine, at most served to postpone the inevitable moment when man would become his prey. Death remains the secure heir of all things: he is the universal inheritor against whom all testaments made with the purpose of disinheriting him are of no avail. In the last resort he seizes everything—individual lives and peoples, cultures and civilizations. Ultimately he devours everything with colossal insatiable appetite, with the result that destruction, nothingness, prevails.

At heart we all know this very well and from this source flow all our fears, cares, and griefs. Our awareness of death and its terrible reality is the great dark shadow which overshadows the whole of human life and the life of every individual. Above all that we men are able to accomplish, there echoes the scornful mockery of death:

all your human activity and effort are vain, in the end, I, nothingness, engulf everything. I am the universal inheritor.

And now let us read once again our text: "Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again to a living hope by the resurrection of Jesus Christ from the dead, to an eternal inheritance that fadeth not away, reserved in heaven for you."

Have you noticed how in this text, almost in the very same words, the opposite of these claims is asserted? Here too it is a question of an inheritance and of one that is ultimately valid, ultimately unchallengeable. The other term that we have used—the term testament—does not specifically appear, but is wholly relevant to the general meaning. Here someone has made a testament—but not we men: for our human testaments, however wisely made and legally secured, are of no avail to detract one iota from the universal inheritance of death, which in the end devours all. But here we see that one has made a testament which disinherits death and does so effectually and finally. Whoever is named in that testament escapes the power of death which otherwise unfailingly engulfs all things. Here a testament is made against death and one that secures to those whom it affects an incorruptible and undefiled inheritance that fadeth not away.

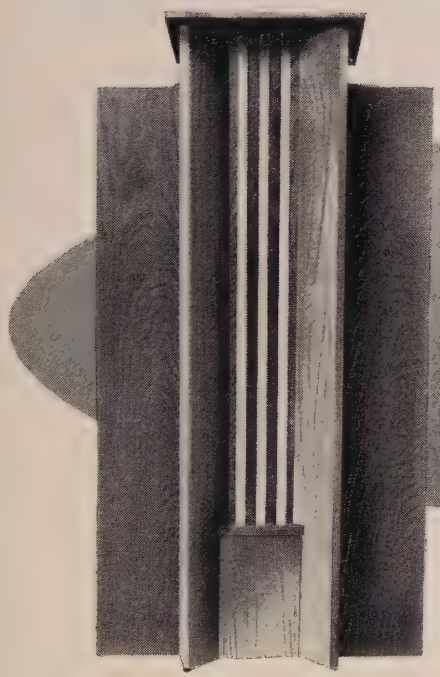
Now this is something very different from all those human endeavors of which we have been speaking, which are all inspired by the purpose of snatching something from the realm of death, but which nevertheless are all of such a character that death can mock at them, because in the end they must fail. These human treasures—material, cultural, political, social—are destined ultimately to fall a prey to all-devouring death. Hence such human acquisitions are transitory: they fade away. But here is a testament which death cannot mock because it does in fact deprive it of something, namely, of all those who are here made valid heirs.

All this sounds so incredible and unlikely that we must gain more precise information: how then does this testament come to be, who is the testator with power to disinherit death and what is the heritage which thus falls due? Our text supplies the answer to this very question: "Blessed be the God the Father of our Lord Jesus Christ." Thus he it is who makes an attack upon the present universal dominion of death. A still more powerful conqueror—the almighty one—has come to undermine the all-conquering rule of death and has disinherited it. God is not only the Lord of all life, but the vanquisher of death. Of God alone can that be said; all the attempts to infringe and cancel the rights of inheritance exercised by death have failed. None has power over death except God: but he has slain this "last enemy."

And, moreover, we are plainly told who this God is—not a god conceived by the human mind and emerging from some system of ideas, not the god of some mystical religion. It is just in this matter that all these gods evince their ultimate powerlessness, and it cannot therefore be said of them that they offer any living hope. No, that God alone is the true God and vanquisher of death who is the Father of the Lord Jesus Christ. Hence he is the author of the testament and the source of the inheritance.

And now let us hear how this testament came into being. It is made operative thus: "By the resurrection of Jesus Christ from the dead." In that event it happened that a mighty assault was made upon the kingdom of death. It is in fact the case that only one man has escaped the bondage of death. But this one man, Jesus Christ, is not just one man among other men, nor even simply an outstanding man.

MODERN or Traditional



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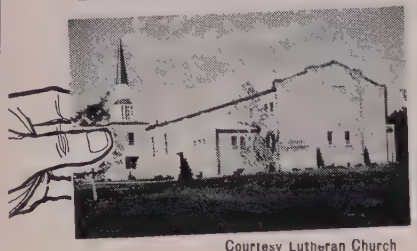

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For is it not true that all the distinctions which we make between preeminent and commonplace men, between the great and heroic and the petty and undistinguished, between the masses comprising 2000 millions and the elect few who tower above them all—that all these distinctions are useless in face of the universal leveler? Death engulfs all, tirelessly, effortlessly. But this one—death could not hold him. The resurrection of Jesus Christ is an unconditionally unique event, as also Jesus Christ himself was an unconditionally unique man: the God-man, in whom God himself was acting and speaking.

Of course this Jesus died visibly to all and died indeed upon the cross. Again, this Jesus was buried. But the grave had no power to entomb him: on the third day he rose again and showed himself to his disciples, talked with them, even ate with them. The reports which we have of this event in the New Testament are not as a matter of fact completely consistent: but one thing stands out unassailably: the disciples saw him, the risen Lord, and he proved to them that he was the unquenchably living one. Therein lies the mighty fact of Easter; the mighty miracle of Easter. That happened on the third day after the crucifixion, on the first day of the week, and for that reason Christians have perpetually celebrated this first day of the week every time they gathered together for divine worship. This Sunday festival was for them a commemoration of that first Sunday, the day of resurrection, and thus should we Christians continue to celebrate and interpret Sunday. This is what is meant by the "Lord's day."

This first Sunday is so important because it is the day on which the New Testament took effect. God then disinherited death and made heirs of eternal life all those who belong to the Lord Jesus Christ. He thus made heirs not only the Christians who were alive at that time, but all those, throughout all future ages, who were to believe on the name of the Lord Jesus. You, my friend, are included in this testament if you believe on the Lord Jesus Christ.

This is what the apostle means when he says "God begat us again unto a living hope." To believe in Jesus Christ means: to believe that this testament duly executed by Jesus Christ includes me. What now does the inheritance consist of?

The Bible employs several expressions to explain this, of which the most important are: the kingdom of God and eternal life. We can speak only in metaphors about these truths because their scope lies not only beyond the limits of this world but also beyond the limits of our powers of understanding. But that does not prevent us from knowing them and their impact, even though we cannot conceptually represent them to ourselves. We apprehend the fact that Jesus, the risen Lord, revealed the life of the world to come. This means life in communion with God, life in fulfillment and realization, in fact the life of God himself in so far as he permits us to share it. It is the life from which death and sorrow, sin and transitoriness, are banished. To put it still more plainly: it is the life of perfect love, of the love which is the very being of God and which he alone can dower upon us.

The fact that we cannot understand how these things shall be does not in the least prevent us from looking forward to them with rejoicing. We know that the best which already here on earth we can receive through Jesus Christ and do in reality receive, is life lived in love, in the power of the love of God, in the love for others which God sheds abroad in our hearts, life in communion with God and hence in communion with our neighbor. All this is a beginning and a foretaste of what is to be. We need not and should not wish to picture to ourselves the joys of heaven and of eternal life. By such attempts, we can only fall into the indulgence of fantasy. But we ought to know that it is the fulfillment of the end to which God has created us men. Not the fulfillment of all human wishes—for what folly lurks in our own secret desires—but the fulfillment of our deepest longings and our true destiny.

Now it is especially important that we should in fact live in looking forward to this perfect life, that we should truly cherish this hope with inward assurance. We can only do so if, just as we are to enter into the resurrection life of Jesus Christ, we also enter into his death. These two aspects are indissolubly linked together: it is impossible to have the one without the other! Whoever is not willing to die with him means: to devote our lives to the service of others and to sacrifice our pride and selfrighteousness by faith in him, who for our sakes had to sacrifice his life on the cross. Only through the cross of Jesus could the way lead to his resurrection; only through our dying with him can our way lead to resurrection with him. The whole life of the Christian can be summed up in the two phrases: to die with him, that we might live with him. The latter is the goal and this goal forms the true content of the gospel message. Hence as Christians we are called to be men who bear in our hearts the joy of Easter, hence men who lead our lives in this world, overshadowed by death, inspired by the joyful certainty of the resurrection and of the life of the world to come.

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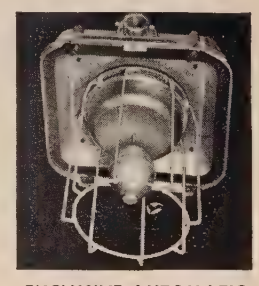

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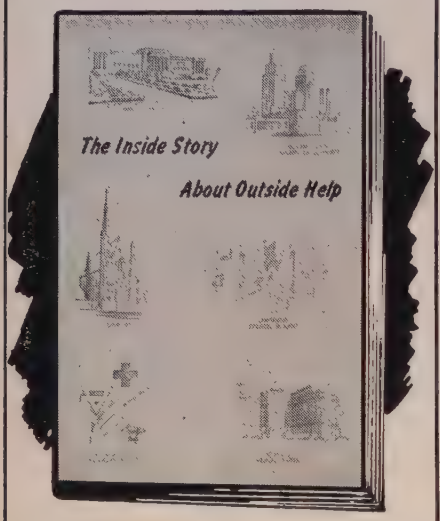

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The second of a series on the healing ministry of Jesus

Cleansing is Healing

J. Edward Lantz

LET us consider the cleansing power of Christ and study the passage of scripture describing the healing of the leper. (Mark 1:40-45, RSV.)

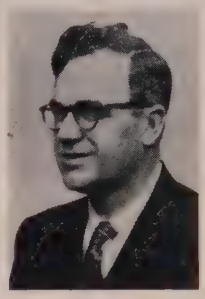
Leprosy was a dreaded disease. It was literally a living death. It started to take possession of a person by appearing as a rising or a bright spot on the skin, by a scab, or by turning white the hair on the affected parts of the body. Raw flesh soon appeared, often on top of the head after the hair had fallen off. All types of leprosy were not considered contagious, but a person who had leprosy was always considered an outcast. According to the laws of society he was required to notify people that he was cut off from them by calling, "Unclean, unclean," while he was yet far away. Lepers were called untouchables and as such were outcasts of society.

We are not sure where Jesus was when this leper came to him, and it really doesn't matter. The significant thing is that he did not cry "Unclean, unclean," in the presence of Jesus. Rather he came close to him, kneeled before him, and said, "If you will, you can make me clean."

The leper was apparently sure that Jesus could make him clean if he wanted to, yet he wasn't so sure that Jesus would want to. But Jesus was moved with pity. He stretched out his hand and touched the man, and said to him, "I will; be clean." Jesus actually touched an untouchable and made him clean; and in making him clean, healed him.

Today Christ can make us clean, too, and in making us clean we become healed. Cleansing always has healing power. We can just as easily say to our Lord, "Make us clean," as, "Make us well."

Some years ago we took one of our children to the doctor. Johnny had a deep gash that came as a result of an accident. The doctor looked at it and said, "We'll clean it up." He took warm water and strong soap and washed the cut thoroughly. Then he said, "It will heal now. Soap and water is the only medicine this wound needs. By keeping the wound clean, it will heal."



J. EDWARD LANTZ

Mr. Lantz is the executive director of the southern office of the National Council of Churches. He has served as associate editor of youth publications in the Methodist Church, as a teacher in college and seminary, and has written and edited several books.

How true it is! By keeping them clean our wounds are healed, but sometimes they are so deep that we have to go to a doctor to have them cleansed.

What is true of our bodies is also true of our souls. The maladies of our minds and hearts are sometimes so deep-seated that we cannot eradicate them by our own power. We have to go to the great physician, kneel before him, and say, "If you will, you can make us clean." Then he will stretch forth his hand, even though we be untouchables, and say, "I will; be clean." And after he says it, we will be not only clean; but we will be healed.

Cleansing and healing go together. They are companions. In our spiritual lives especially, we must be clean in mind and heart in order to be well and strong. In the name of Christ, cleansing is healing.

Prayer

Our heavenly Father, we thank thee for the shining sun which lights the earth and dispels disease. We know that were it not for the cleansing power of the sun we could not maintain our physical health; and were it not for thee, we could not live at all.

We praise thee because thou art pure and because there is no impurity in thee at all. We are glad, therefore, that thou canst help us to cleanse the thoughts of our minds and the feelings of our hearts in such a manner that in cleansing them they become healed.

For all the blessings of health and happiness we bless thee, O Lord, in the name of Christ, our spiritual healer. Amen.

Editorial—Edwin McNeill Poteat

(*From page 6*)

Once I asked him just how he did keep faith under the difficult situations. He smiled and said, "Come to the service tomorrow and you will know." I went to the service and saw a splendid choir of many voices and heard it sing an original anthem by the pastor.

The architecture of the Euclid Avenue Baptist Church makes it a better concert hall than a house of worship. It has a great organ and a choir gallery which will seat more than one hundred people. Here was an opportunity for the poetic and musical Poteat to really find compensation.

Dr. Poteat left Cleveland to become the president of Colgate-Rochester Divinity School. After a few years there he was called back to Raleigh to serve, I think, the same church he had formerly served.

Dr. Poteat had wide interests. All ecumenical movements had his cooperation. The organization "Protestants and Other Americans United for Separation of Church and State" may have been his chief interest outside of his local church. He was a courageous fighter, but a courteous opponent. One would admire the straightforwardness with which he approached a controversial subject.

He was certainly an asset to us in *Church Management;* we feel that we have lost a good friend.

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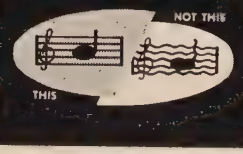

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The First Supper

George A. Parsons

A commemoration of the post Easter sequel to the last supper.

WHICH supper do you remember or commemorate when you receive communion—the last one or the first one? The first supper occurred after the walk to Emmaus by Cleopas, a companion, and Jesus. It is the Easter sequel to the last supper.

No one will ever diminish the meaningful events and the impact upon history of the last supper. But the symbolism of the first supper is like the kingdom itself, though it seldom is stressed. It is as unrecognized as Jesus was during that walk.

At the risk of being sacrilegious, for word-symbols and terms are often deceptive, if the bread of the last supper represents the body broken for you, then the bread of the first supper is more than bread. It is immortality's birthday cake.

The cross had been transformed from the symbol of despair and death into the symbol of hope and eternal life. And the bread represented more than the body broken, for it represented the body that could not be broken.

The denial, the betrayal, the tragedy itself, all were gone, and forgiveness was pronounced. In the first supper was instituted the reunion of friendship, after the walk of companionship ending in a fellowship party.

Many statements have been attributed to Napoleon, and though his life was not a noble example of Christian conduct, there is illustrative value in at least an experience. It is said that he was asked, when he was an exile in Saint Helena, what was the happiest day in his life.

He replied to the questioner that it was not the day of his victory at Lodi, at Jena, at Austerlitz. It was not the day when he was crowned emperor; nor when he entered Vienna, Dresden, or Berlin in triumph. He said it was none of these. "It was the day of my first communion. That was the happiest day in all my life," said the commander. (*A Book of Worship* by W. C. Barclay.)

There is that first supper experience that comes when one has united with the church and has consecrated all he is and has to Christ. It goes beyond the last supper experience of confession and forgiveness, into the experience of joint endeavor and partnership with God.

GEORGE A. PARSONS

Mr. Parsons is pastor of Riverview Methodist Church, Toronto, Ohio. He holds degrees from Ohio State University and Oberlin College Graduate School of Theology. His sermons and articles have appeared in several publications.

As a boy when I had a Sunday suit cleaned and pressed I felt well groomed, special, and set apart. But when my folks bought a new suit for me, I felt like a completely new person. I went the same places but the surroundings were changed to my mind. I felt, thought, and reacted differently.

Look at the clear-cut facts of the first supper to see that they reveal a definite pattern for fellowship:

The two men were walking to Emmaus, talking about all the things that had happened. Jesus drew near and pointed out what they should believe, but the men did not even recognize him, though they later remembered that his companionship and conversation had warmed their hearts.

Upon their insistence, Jesus went into the house to stay with them. They recognized him when he took his place with them at the table. He took the bread, blessed it, broke it into pieces, and handed it to them. William Paul Barnds, in his poem *Emmaus*, crystallizes this into verse:

> Not burning heart
> Nor Scripture's word,
> But broken Bread
> Revealed the Lord!

The pattern of fellowship is plainly outlined in the first supper just as the sacrament is instituted in the events of the last supper. This pattern should be a guide to conduct following Easter, and to the experience following reception into the church.

Obviously the men should have recognized Jesus by his presence, just as

we Christians should recognize each other as brothers, as children of God. It does not have to be at an appointed time or place, but anywhere. Jesus attempts to be our companion.

Secondly, they should have known Jesus by the interpretation of the prophets and the scriptures that he gave us they walked together. In the same way we should see him in the many voices of the church.

Finally, they did recognize him when he broke bread and blessed it. How unfortunate that he was not recognized in the more natural ways as he walked, talked, and sat with them.

It is true that we sense the closeness of Jesus as we partake of the communion, but fail to see him in the ordinary meal and in every friendship. Was he not really disappointed about it at Emmaus as well as now? In other words, we accept his sacrifice following the last supper, but we refuse the companionship of the first supper. That is like permitting someone to save our life and then refusing to recognize or befriend the person at a later time.

A member of my church, Mr. D. W. Hartford, said to me, "Why do we stress the last supper and not observe the first supper?" However, it is up to each family or each person to observe it from house to house and day to day, from one experience to another. It is the common and holy sacrament of life itself, administered not by preacher or priest, but by any Christian person on the sacred altar of each new moment that arrives pure and fresh from God. It is the sequel to the last supper and the pattern of fellowship to follow Easter.

1955 Building Statistics*

Total religious new construction in 1955 amounted to $736 millions of dollars. This represents an increase of 24% over the 1954 figure of $593 millions. Residential dwelling units increased by the same percentage, 24%. Construction of school facilities for the same period did not keep pace, public schools increasing only 14% and private schools (largely parochial schools and church related colleges) decreased by 6%. A month by month breakdown indicates that September was the high month for religious construction with $69 million, while February and March were the low months with $53 millions.

* Joint estimates of the Departments of Commerce and Labor.

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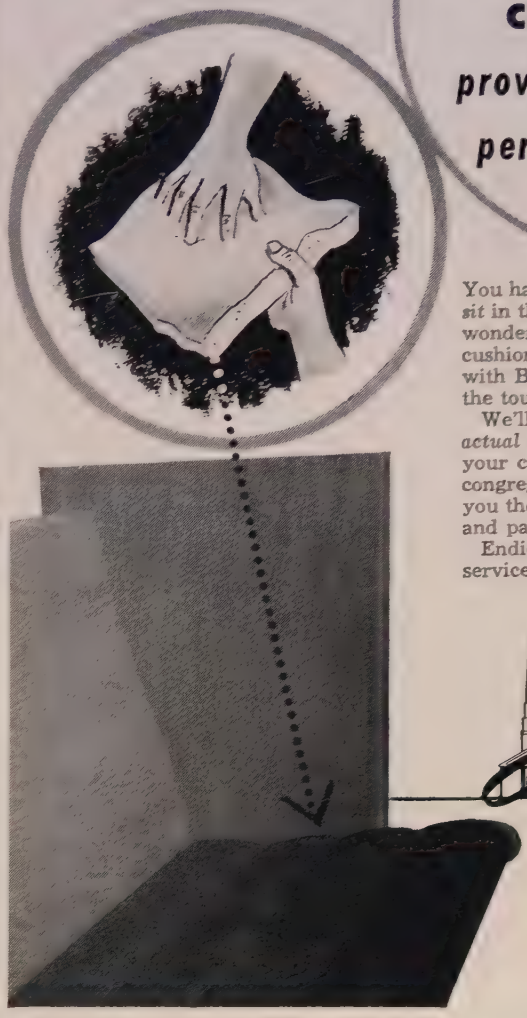

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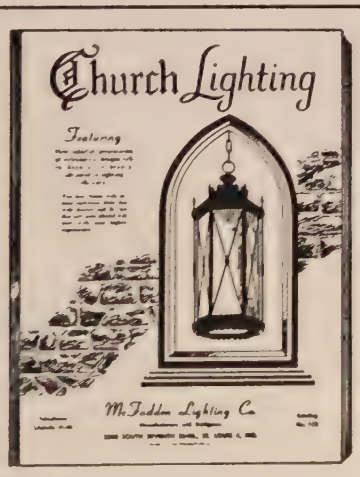

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Holy Week in Scripture and Song

(*From page 16*)

JESUS SAID: Thou sayest it.
NARRATOR: Then said Pilate to the chief priests and the people, "I find no fault in him." And they were the more fierce, saying, "He stirreth up all the people, teaching throughout all Jewry, beginning from Galilee to this place."
CHOIR: "Crucify" . . . . . Hackleman
NARRATOR: And the soldiers led him away into a hall, and they clothed him in purple, and platted a crown of thorns and put it on his head, and they smote him on the head, and spit upon him, and mocked him.
CHOIR: "O Sacred Head, Now Wounded" . . . . . Hassler-Bach
NARRATOR: Pilate went again unto the Jews, and saith unto them, "I find no fault in him at all. But ye have a custom that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?" Then cried they all again, "Not this man, but Barabbas!" (Who for a certain sedition, and for murder, was cast into prison.) Then Pilate went forth again, and saith unto them, "Behold I bring him forth to you, that ye may know I find no fault in him." Then came Jesus forth wearing the crown of thorns, and the purple robe. And Pilate said, "Behold the man." And they cried out, "Crucify him, crucify him."
CHOIR: "Christ or Barabbas" . . Tovey
NARRATOR: And Pilate gave sentence that it should be as they required, and released unto them Barabbas, but he delivered Jesus to their will. And they led him away. And there were two others, malefactors, led with him to be put to death. And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.
CONGREGATION: Hymn, "There Is a Green Hill Far Away"
CHOIR: "The Old Rugged Cross" . . . . . Bennard
(Choir humming background for the words on the cross.)
NARRATOR: They that passed by railed on him saying, "Save thyself, and come down from the cross."
JESUS SAID: Father forgive them for they know not what they do.
NARRATOR: And one of the malefactors which were hanged railed on him, saying, "If thou be the Christ, save thyself and us." But the other rebuked him, and he said unto Jesus, "Lord, remember me when thou comest into thy kingdom."
JESUS SAID: Verily I say unto thee, today shalt thou be with me in paradise.
NARRATOR: When Jesus saw his mother and the disciples standing by, whom he loved, he sayeth to his mother:
JESUS SAID: Behold thy son.
NARRATOR: Then to the disciple:
JESUS SAID: Behold thy mother.
NARRATOR: And from that hour that disciple took her into his own home. And when the sixth hour was come, there was darkness over the whole land until the ninth hour. Jesus cried with a loud voice:
JESUS SAID: My God! My God! Why has thou forsaken me?
NARRATOR: And when Jesus had cried with a loud voice he said:
JESUS SAID: Father, into thy hands I commend my spirit.
NARRATOR: After this, Jesus knowing that all things were now accomplished, that the scriptures might be fulfilled, saith:
JESUS SAID: I thirst.
NARRATOR: Now there was a vessel full of vinegar and they filled a sponge with vinegar and put it on hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said:
JESUS SAID: It is finished.
NARRATOR: And he bowed his head and gave up the ghost. And behold the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent, and the graves were opened. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake and those things that were done, they feared greatly, saying, "Truly this was the son of God."
CHOIR: "Were You There" . . . . . arr. Burleigh
CONGREGATION: Recessional Hymn "When I Survey the Wondrous Cross"
BENEDICTION
CONGREGATION: Threefold Amen.
POSTLUDE: "Postlude" . . . . . Rinck

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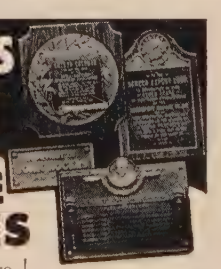

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POSTAL REGULATIONS

Dear Sir:

My observation is that 9 out of every 10 (church brochures) are *mimeographed.* This then precludes 9 out of every 10 churches from benefiting from this new law—does it not? ("Mail Bargains for the Church," *Church Management,* December 1955) Printing costs for a couple of hundred bulletins is prohibitive for the average church. If this law could be made to include mimeographed work it would be a tremendous boon to the 90% who, unless I am mistaken, cannot take advantage of this law #170. Geoffrey W. Royal
Golden, Colorado

Dear Sir:

There's one thing to be said, your subscribers surely read your magazine. And waving a copy of it, they have evidently been approaching postmasters all over the country.

These poor postmasters, amidst all the confusion of their daily jobs, apparently have neglected to study the Wright Act and make themselves acquainted with its provisions. Anyway, I am getting letters from Lutherans, Baptists, the National Association of Evangelicals, and everybody under the sun demanding to know why their local postmaster says what I said ain't so.

There is no doubt in my mind that we have to say something further about the Wright Act. . . . There's a lot of red tape involved in it, and local churches are going to have to insist on their rights with postmasters who take a dim view of carrying all this church material for practically nothing, but if they do insist they will get a big reduction in their postage bill.

Glenn D. Everett
Washington, D.C.

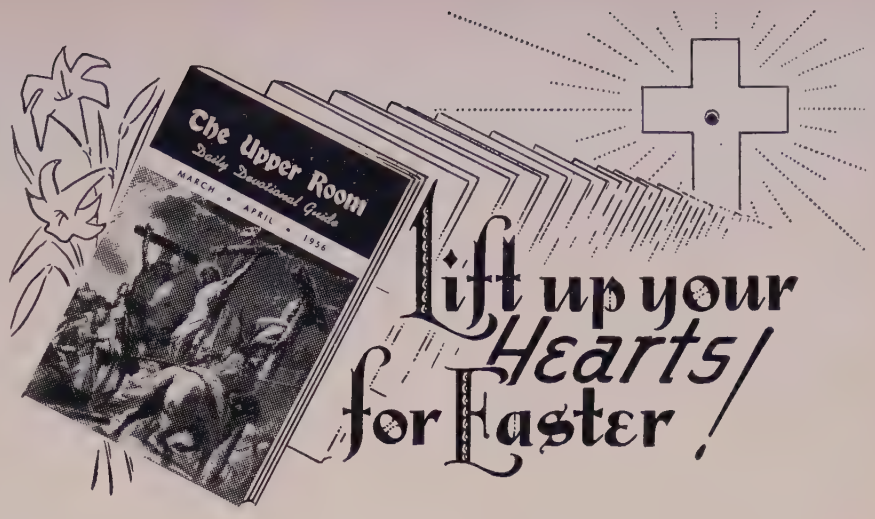
EDITOR'S NOTE—A second article by Mr. Everett, dealing with some of the problems which have come up in the administration of the new postal ruling will appear in the March issue of Church Management.

TELEPHONE PRAYERS

Dear Sir:

The statements in your editorial "Civilization's Prayer Wheel" *(Church Management,* December 1955) may well be correct. However, another side should be pointed out, and that is that despite its weak points, the prayer by telephone has brought comfort to many persons in an hour of need.

Charles L. Wolfe
Houston, Texas



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FOLDING TABLE

A new Foldcraft banquet table offering heavy-duty construction at a popular price is announced by Haldeman-Homme Manufacturing Company. Steel channel side rails and cross rails, a 2⅛″ apron on all sides, and welded and riveted 1″ tubular legs of 16 gauge steel provide the rugged construction. Tops are available in either plastic laminate on ¾″ plywood, or in 1″ tempered masonite type material. A variety of sizes and heights meet any requirements. Legs lock in place, feet are rubber tipped, stacking is easy, and folded table is only 3′ high. No. **2561.**

COFFEE, TEA, & HOT WATER MAKER

The new Alpha Instantaneous coffee, tea, and hot water maker is announced by Lyons-Alpha Products Company. This electric appliance is said to produce twelve cups of coffee in less than two and one-half minutes, and hot water continuously at the rate of twelve cups in one and three-quarters minutes. This unit operates on a new principle in which there is no storage tank for hot water, and therefore no drop in temperature after each use. The water is heated to an exact thermostatically controlled temperature as it is consumed. It is distributed nationally by Straus-Duparquet, Inc. No. **2562.**

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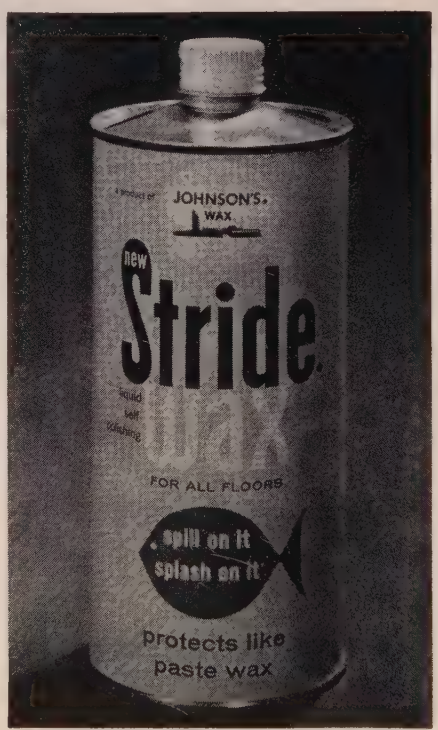
A sectional bookcase that "grows with your library" is announced by Precision Equipment Company. Sections lock together firmly to provide a solid unit when stacked to any height. Each unit can be purchased independently, thus you can buy base, top, and whatever sections are needed. Sections come in 9″ 11″ and 14″ heights 34″ wide and 11″ deep. Sliding glass panels protect books from dust. Units are of furniture steel with hammertone grey or hammertone walnut finish. A copy of Precision's catalog giving full details will be sent upon request. No. **2563.**

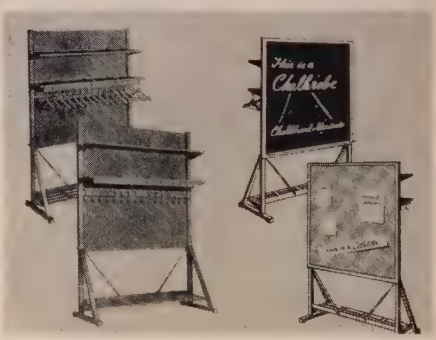


FLOOR WAX

A new liquid self-polishing floor wax that protects like paste wax is announced by S. C. Johnson & Son. Called "Stride," the new wax is said by the manufacturer to be so water repellent that liquids can be wiped away without a trace, even if left for hours or permitted to dry. Buffing is said to renew the luster when the floor becomes scuffed or scarred. Damp mopping to remove dirt will actually improve the gloss. It is usable on any type of flooring. No. **2564.**

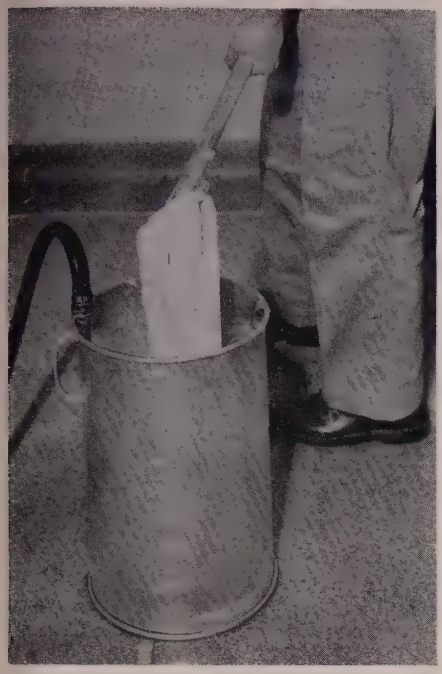
ROOF DECK BROCHURE

A 12-page brochure illustrating and describing engineered roof deck in plank and tile manufactured by the Tectum Division of The Alliance Manufacturing Company is available without charge. Complete descriptions of the properties of these materials together with installation data, architectural details, and specifications for use are given. No. **2565.**



WARDROBE SYSTEMS

A new line of multi-purpose wardrobe units announced by Vogel-Peterson Company is designed to meet many church school problems. Available in either of two types, "Chalkrobes" or "Corkrobes" each unit is a 4′ 5″ long steel wardrobe rack with two full length hat shelves, two hanger bars, and an off-the-floor shelf for overshoes. On the reverse side is a 50″ × 48″ green chalkboard or corkboard. Movable on glides or large casters, these units fit any floor plan and make efficient room separators or dividing screens. No. **2566.**



MOP WASHING UNIT

Floor mops, dust mops and mitts, chamois, cleaning rags, etc. may all be cleaned quickly and inexpensively in the new Jet Streem mop washer announced by Geerpres Wringer, Inc. Six spray jets force water through the mop strands to flush away dirt, caustics, and other foreign matter that reduce mop life. The unit can be installed wherever there is a water outlet with a threaded base connection. Dirty water drains through the bottom into the floor drain or mop wagon. No. **2567.**

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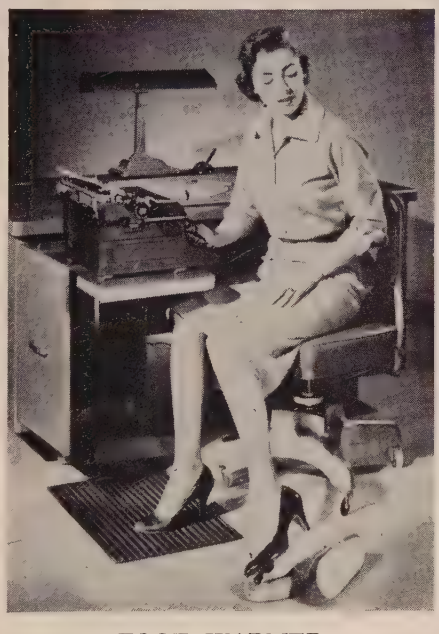
The new line of Educator wall model projection screens announced by Radiant Manufacturing Corporation features an automatic roller lock which provides smooth roller action, even hanging of fabric, and positive protection against the fabric being pulled beyond the picture edge. This device is said to do away with one of the main causes of costly fabric damage, thereby contributing greatly to the life of the screen. No. **2569.**



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TO CHURCH MANAGEMENT

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SEND THE COUPON ON PAGE 49
TO CHURCH MANAGEMENT

Stranger at the Door

(*From page 9*)

Edith: I guess you're right. Just like me to worry over nothing. But Janie feels the same way. Why only yesterday she said it seems more like eight years, not eight months, since he left. *A lengthy pause—coffee drinking business—Walter folds paper and starts to get up.*

Walter: Better go. Oh, Edith, I'd like some help at the store this afternoon. The monthly bills are due, and there are several accounts running short. I'll see you about one o'clock.

Edith: I'm sorry dear, but I can't make it. Janie and I are going to church this afternoon. It's the Good Friday service and we won't be out until after 3:30. And you know I've got to see Dr. Moore about my heart this morning. Can't the bills wait until Monday?

Walter: No, they can't! Can't you think of anything better to do than sit in church all afternoon? Let Jane go if she wants, but I've got to have some help this afternoon. Since Phil walked out on me last week, it's been all I can do to keep the place open. And you know darn good and well that it's the only way we can keep this family together.

Edith: But I promised Jane, and you know how much it means to her.

Walter: Oh, go ahead! But don't blame me if I go broke trying to run the store by myself. Say, it seems like you've gotten awfully churchy since young Walt left home. Never did see any sense in it anyway. Especially when there's work to be done. I always say good honest work is all a man needs to keep himself alive and happy. *Doorbell.*

Edith: Come in. *Walter puts on coat and starts to leave. Jane enters from right.*

Jane: Good morning, Mr. Payne. Hello, Mrs. Payne. I was driving downtown for a bit of shopping and I thought I'd stop and see if I could give anyone a lift.

Edith: Why, yes, dear. I've got an appointment with Dr. Moore at 9:00 o'clock and it'll help a lot if you can drop me off. The way my heart's been fluttering these last few weeks—the doctor tells me to rest all I can, but there's *so* much to get done.

Walter: Well, if you'd stop rushing around to all these socials—Bible studies, you call them, and quit straining yourself with those kids you teach all day Sunday, maybe you'd be able to take decent care of yourself.

Jane: Why, Mr. Payne, everyone wants Mrs. Payne to take care of herself but goodness, the work she is doing is so important. Do you know that she's been appointed chairman of the weekly study groups?

Edith: Now, Janie—

Walter: That's exactly what I mean! My wife has time to sit around all evening talking about some story in the Bible, but can she find time to help me run the store? No! *Sarcastically:* Maybe we ought to turn the store into a Sunday school room—at least that would get her down there.

Edith: Please, Walter, don't say those things.

Walter: Skip it! I've wasted enough time on this subject. I'm late now, and I certainly have more important things to do than talk about goings-on at a church. *Spitefully:* Hope you enjoy that service this afternoon. *Doorbell.*

Jane: I'll get it. *Goes to door, opens it, admits messenger.*

Messenger: Telegram for Mr. Walter Payne.

Jane: I'll take it. *Gives it unopened to Walter.*

Edith: What is it, Walter?

Walter: *Opening telegram:* Wait a minute, will ya? *Reads slowly, settles back down in chair, face white.*

Edith: *Excitedly:* Walter, what is it? Tell me! *Telegram falls from his hand to table. He buries his head in his arms on table. Jane comes around and picks up telegram. Reads it quickly.*

Jane: Oh, no! No, no, no! Dearest Lord, not Walt! *Breaks off sobbing.*

Edith: *Rushing around to Jane, frantically:* Janie! Walter! Let me see it! *Grabs telegram from Jane. Reads quickly, gasps:* Oh, no! My boy, my boy! *Edith breathes quickly, suddenly clutches chest, sinks slowly to floor, holding onto table. Jane sees her and goes to help. Walter looks up and goes to comfort her.*

Walter: Edith! Edith! He's not dead. He's only missing. They'll find him. He'll be all right. *Barbara and Bob rush in, raincoats on and wet.*

Barbara: Sorry, Mom, I forgot the letters. Bob came back with me—Mom!

Walter: Here, boy, let's take her into the bedroom. Call an ambulance, will you, Jane? *Walter and Bob help Edith off left. She is partly conscious, still gasping for breath and clutching chest. Barbara and Jane follow closely.*

SCENE II

Scene is approximately the same. A year and two days have passed since closing of last scene. It is Easter morning. Barbara enters, dressed for church. She sits at table, picks up Sunday school lesson, leafs through it with little interest. Doorbell rings, Barbara goes to door right and admits Bob, also dressed for church.

Bob: Morning, Barb. Ready for church?

Barbara: Sure, only I haven't read my

lesson, and Mr. Martin will be hoppin' mad.

Bob: Aw, don't worry. Say, did you have a good time at the dance last night? That band sure was smooth.

Barbara: Oh, I guess. *She sits at table.*

Bob: You don't sound very enthusiastic. Anything wrong?

Barbara: Just Dad. He worked 'till one o'clock last night. I'm afraid he'll overdo it. He just never gets any real rest anymore. Since Mom died last Easter, he doesn't do anything but work and eat. Honestly, Bob, he's going to kill himself keeping that store open.

Bob: Where is he now?

Barbara: Getting up. He said he's got to work on an inventory or something or other this morning.

Bob: This morning! Why it's Easter Sunday!

Barbara: I know. And I've tried every way I know to make him relax some. But he just won't leave it alone. Why, he doesn't even go to a movie any more.

Bob: Well, how about church, Barb. I know he hasn't gone for an awfully long time, but maybe we can talk him into going with us this morning, 'specially since it's Easter.

Barbara: I wish we could! But I talked to him for ten minutes this morning, trying to get him to go with us, and, oh, Bob, I don't know what to do I've tried and it simply looks hopeless. *Doorbell.* Come in. *Jane enters from left. Barbara gets up to look her over.*

Jane: Hello, you two. Ready for Easter? My, you look nice, Barb. That dress is simply adorable.

Barbara: Thanks, Janie. You look awfully sweet yourself. I love that hat. Where did you get it?

Bob: *Lightly:* All right, girls. My Chevvy is waiting. If you're through with the chatter, we can push off. *Walter enters from left. He is dressed in wrinkled white shirt, minus tie. He looks extremely tired, and shows no spirit of any sort.*

Jane: *Brightly:* Good morning, Mr. Payne. Ready for church? It's Easter Sunday morning, you know.

Walter: Yeah, I know. But I'm too busy, so I'll have to pass it up.

Jane: Oh, come on. It'll do you a world of good, and your work can wait.

Walter: No, thanks, Jane. I appreciate the invitation, but I don't think so.

Jane: *Motioning to Barbara and Bob:* You two run on. I'll be with you in a few minutes.

Barbara: *Pulling Bob:* O.K. Come on, Bob. 'Bye, Dad.

Bob: So long, Mr. Payne. Hope you'll come on down.

Walter: 'Fraid not, son. Too much to do. *Bob and Barbara leave. Walter picks up Bible from table, sees what it is and drops it back down. Opens top*

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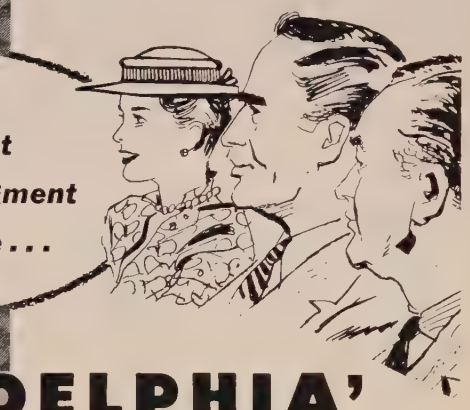

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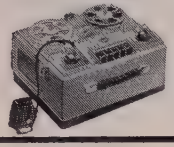

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of coffee pot, looks in and closes it. Jane is watching him. He slumps down in chair, no emotion showing. Jane sits across from him. He looks up at her.

Walter: Oh, go ahead, say it. I'm acting like a foolish old man, and I guess I deserve a good talking to.

Jane: Now, Mr. Payne, that's not so. You've just been working too hard.

Walter: Gotta keep going somehow. The store is about all I have left since last year around this time. Barbara will be finishing school in a couple of months, and if she goes off to study nursing, I'll be all alone, so what else can I do. My work keeps me busy, and I don't get so lonely when I'm working —guess I don't have time to think.

Jane: That's all very true, Mr. Payne. But you have to have something else in your life. Mrs. Payne has been gone over a year now, and you're still suffering. That's only natural, I guess, but you ought to get a grip on yourself and start living a fresher life.

Walter: *Dejectedly:* Well, what else can I do? Tell me, Jane, since Edith passed on and since I lost my boy there just isn't anything for a man to hold on to. I keep hoping that I'll find something, but I don't know. Barbara has been the only thing that's kept me here—depending on me like she does. If it hadn't been for her, I might have given up com—, well, you know what I mean. It all seems so hopeless.

Jane: *Freshly:* Now, look! All you need to do is spruce up and come along with me to church this morning. Bob and Barbara will be expecting you and lots of your business friends will be there. So what if you haven't been to church for a while? They'll all be glad to see you and to help you—and that's what a church is for—to help people.

Walter: *Raising voice in last effort:* I don't need help. All I want is to be left alone. Yeah, alone like I always am —Edith, my boy, all alone. *Breaks off, sobbing. Lowers head on table and buries it in his arms. Jane goes out quietly at left and returns with tie and suit coat. She stands beside him.*

Jane: *Firmly:* Come on, now. You can't accomplish anything by yourself. None of us can. So let's go see if we can find some help from God.

Walter: *Half to himself:* God? He's taken my boy. He's taken my wife from me. Why should I ask him for help? I doubt if he knows I exist.

Jane: Don't say that! He helped me. When Walt was reported missing, don't forget, I lost a man. And Mrs. Payne, when she died, I suffered with you, believe me, I did. And don't you see I didn't get over it by myself. So we must not blame God for something like this. And, Mr. Payne, you know it's not hopeless, even though it looks terribly black at times.

Walter: *Sadly:* Perhaps you're right. I just wish I could find myself. This hasn't gotten any easier as time goes on you know. And I'm so tired.

Jane: You'll be better after hearing the choir sing and enjoying a beautiful Easter day. And you'll feel like a new man after listening to a man who knows God personally. Reverend Berkshire is a really inspiring speaker, you know. So come on with me, see if you don't find something new and fresh in church this morning.

Walter: I may as well. Nothing to lose. Only I don't know what good it will do. But I'll go, since you want me to, and maybe it'll help change things.

Jane: Fine. Here's your tie and coat. We'd better hurry, it's almost eleven o'clock—time for the service to begin.

Walter: All right. Let me get my hat. *Takes tie and coat from Jane as he leaves by door at left. Comes out in a few seconds with tie tied and coat on, hat in hand. They exit at right. A few moments after they leave, a clock is heard striking eleven in the distance. This indicates that the church service has begun. A few moments after the clock stops striking, the doorbell rings. Rings again. Loud knock on door. Door opens and telegram messenger lets himself in.*

Messenger: *Calling to other rooms:* Mr. Payne! Mr. Payne! *Waits a few seconds, then says to himself:* No one home, he must be down at the store. *Messenger starts to leave, thinks for a second, then takes telegram from jacket pocket and places it on table. Turns to leave, then returns to table and places coffee pot over telegram. Exits right. Almost immediately, a recording in the distance is heard playing "Christ the Lord is Risen Today," swelling in volume. Slowly fades out, and clock is heard again, this time striking twelve times, indicating the end of the service. Shortly thereafter Bob and Barbara enter right. Jane follows by a few steps.*

Bob: Gosh, that was a good sermon!

Barbara: And wasn't the music wonderful! The choir never sounded better.

Jane: Your Dad will be right in. He stayed to talk with Reverend Berkshire.

Barbara: Gosh, I think he really enjoyed the service. I haven't seen him look so rested in ages. He seemed so contented—like he'd found the real meaning of Easter.

Jane: And did you hear him singing that last hymn! Like he was doing a solo. Why he even stayed to talk with people after the service. Like he was with old friends.

Bob: Well, I gotta shove off. Mom's got a chicken dinner waiting, and I don't want to be late.

Barbara: I'll see you in the morning.

Jane: 'Bye, Bob. Thanks for going with us. *Bob starts to leave. He runs into Walter as he goes out door at right. Steps back inside.*

Walter: *Coming in:* Leaving so soon, son. Dinner'll be ready in no time. We've got two expert chefs doing the chores, so you'd better stay.

Bob: Thanks, Mr. Payne, but my folks are waiting. I'll take a rain check on that though. *Exits right.*

Walter: *Surveying room and two girls —with spirit:* I must say you two certainly know what you're talking about. Janie, *Goes over to her:* I surely owe you an apology. I went into that church with a chip on my shoulder, you might even say a grudge against God, and I came out feeling like a new man—a whole set of new ideas about living and enjoying life.

Jane: Good. I knew you would. Well, Barbie, don't you think we'd better get some dinner started? Do you have an old frock I could slip into? I don't want to muss my good Easter outfit.

Barbara: Sure, come on in here. *They exit at left.*

Walter: *Calling after them:* You two take your time, I'll clean up the table. *Walter takes off coat, rolls up sleeves and begins straightening table. He is heard humming the hymn. Suddenly, he sees the telegram which was under coffee pot. He goes rigid, fear on his face. Slowly he picks up telegram, stares at it. He makes several false starts at opening it. Finally, he sits at table, facing front, and very deliberately opens telegram. Reads it with no expression on face, then continues to stare at the message. Jane enters, dressed in frock or apron.*

Jane: This'll do fine. Now to get things started—*Jane stops short, sees Walter holding telegram before him at table, staring at it. She runs to him, grabs telegram, reads quickly. Runs out door at left.* Barbie! Barbie! It's from the army! Walt's been found! He's a prisoner! He's alive! Oh, Barbie!

Walter: *Continues to sit, staring at his hands which had been holding the telegram. In a few seconds, he relaxes, looks about, slowly rises, straightens up, and starts to go out right. He pauses at door, opens it slightly, then turns halfway to front. He speaks, light from outside shining on face:* Thank you, God! Thank you! Once I was gone, but now I have come back and never again will I be a stranger at thy door. Thank you, God! Thank you for this beautiful Easter day! *Exits slowly and confidently at right.*

THE END

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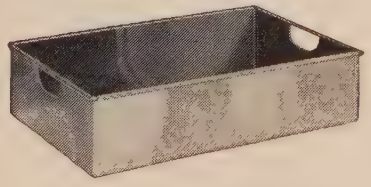

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(*From page 19*)

message: Victor Hugo, writing of the good bishop in *Les Miserables*, "He understood how to sit down and hold his peace for long hours beside the man who had lost the wife of his love or the mother who had lost her child. As he knew the moment for silence, he knew also the moment for speech." Is this not what being a soul-surgeon with the hand of a woman means?

Does this suggest a sermon, an address? To me it also transmits a word of God to the preacher in this Lenten season. Next month brings us to the threshold of history's most famous week, the last week of Christ's human life. During the four Sundays of March—and on the days between each Lord's Day—will I make my witness with something of the fidelity and skill of the celestial surgeon? In my preaching of the cross and the resurrection will I "speak boldly as I ought to speak?" uncover the deep cause of the human malady and "operate" on it? In all my dealings with my people assembled for worship, and in all my encounters with individuals will I speak the truth in love, bringing healing tenderness to hurt minds and souls? These are questions for me—as one of Christ's interns—to face and answer.

SERMON SEEDS

I. *The Meaning of the Cross.* Scripture—II Corinthians 5:18-21. A keen-minded Christian leader of an earlier day, Bishop Joseph Butler, once gave a warning to those who would probe a mystery beyond, although not contrary to, human reason. These are his words: "How, in what particular way, Christ's death was efficacious, there are not wanting persons who have endeavored to explain, but I do not find that Scripture hath explained it." Yet the darkness around the cross is not that of obscurity but of blinding light, as one of Bishop Butler's present-day successors in the Anglican Church has said.

Because to Christians has been committed what Paul describes in II Corinthians 5 as "the ministry of reconciliation," and because God gave us minds to use in his service, we must try to know what Christ himself believed he would accomplish by submitting to crucifixion. In every generation since Calvary, men and women have felt that something was done on the cross of Calvary that needed desperately to be done, that could not be done by any other, and that (as the epistle to Hebrews declares) need never be done again.

How did the crucified Lord regard his cross? Two unequivocal statements by him declare its sacrificial and representative character. Here the preacher may well read Mark 10:45; Matthew 20:28, 26:28. To read the Gospels is to be increasingly impressed by the fact that the key to Christ's life and mission lies in the sacrificial ministry of reconciliation he believed himself called to fulfill. To Christ—as the Gospel records portray him and report his mind—his reconciling death was (1) central to his work (2) foreseen from the beginning, and (3) completely voluntary.

Do we—modern men and women—need "reconciliation with God?" Is sin a real condition, so deep in us, so dreadful, that superhuman help is needed to overcome it? What is reconciliation? Does it not mean that the forgiveness we realize by God's gift, made visible and focal in Christ's death, restores us at once and fully to our relationship to God as his children? "The redemption of forgiveness is atonement, or at-one-ment; that is, restored relationship with Almighty God, our heavenly Father. This is the 'ministry of reconciliation,' accomplished by the Son of God, and preached by the Church. From first to last it is a downward movement from heaven to earth, initiated by man's Creator who, 'from the foundation of the world' (I Peter 1:19, 20; Revelation 13:8) recognized the barrier of sin, and accepted the fore-ordained cost of its removal." (Bishop C. M. Chavasse, in a sermon preached May 15, 1955 at Great St. Mary's, Cambridge, England).

If this sounds too "distressingly theological" it is the preacher's task and obligation to make it come alive. Certainly in such a message we shall make it clear that the cross did not alter God's attitude towards his rebellious, estranged, sinning children. It revealed it. "God was in Christ reconciling the world to himself." We need to be reconciled to God, not the reverse. But the great, the crucial question remains: why was it necessary to effect reconciliation with a God of love? Is man not the prodigal being welcomed by the Father running out to meet him?

Christian thinkers have expounded their theories. In the main two have held the field—with variations. One may be called subjective, the other, objective. The first appeals to most of us. At the cross we see and sense the horror of sin—of our alienation and separation from goodness, truth, love—God as he discloses himself in Christ. Secondly, the cross moves our emotions as nothing else does, and we feel impelled to return love for love. Finally, the love we encounter in the man on the cross claims our obedience, and we become willing servants of the one who has bought us with so great a price.

But this subjective interpretation which we gratefully accept, is not adequate to explain the New Testament teaching, nor the power of the cross on the journeying generations. To those who feel that this subjective, "moral influence" explanation is enough, Anselm would say gravely, "You have not fully weighed the gravity of sin."

More important, the New Testament underlines the teaching that on Calvary the savior of the world accomplished something totally apart from any subjective influence, however purifying and ennobling the influence may be. As our forefathers said, it was a "finished" work. It was also a necessary action. Why? Now follow some partial answers you may need to think through, modify, or enlarge—as the spirit of truth may lead.

(1) The death of Christ was necessary in order that God and man might agree as to the nature of sin. Forgiveness is possible only when the offender is of one mind with the person sinned against, concerning the wrong-doing. Somehow in Christ we see a vicarious penitence being offered by the whole family of man. Is this close to what Paul meant when he wrote, "We thus judge that one died for all, therefore all died?" (II Corinthians 5:14. See also I Timothy 2:5, 6; I Corinthians 15:22).

(2) Christ's death was necessary to dissolve the guilt that prevented atonement between the God of love and the sinful children of his love. Outwardly our generation may lack a sense of sin. But ask the psychiatrists about the prevalence of a sense of guilt. Somehow a moral "instinct" is being harmfully repressed. As the late B. H. Streeter pointed out, if in a moral universe all bills must be paid, God "pays the bills himself."

(3) The cross was a divine necessity, and a human necessity too, that our wills might be devoted to the will of God. Even in Calvary's thick darkness a note of victory rang out: "It is finished!" A conqueror exulted that V-Day had come. And because of this man's victory over evil (a man who is alive forevermore), we are his men and women forever, engaged in devoted service for his sake and with his aid.

I cannot understand the woe
Which Thou wert pleased to bear,
O dying Lamb, I only know
That all my hope is there.

II. *Can We Make the Grade?* Here is a different type of sermon idea than the preceding one. Obviously it is more pastoral, for the question is one a conscientious church member should be led to ask in the searching, growing time of Lent. For scriptural basis and text, II Thessalonians 1 is required

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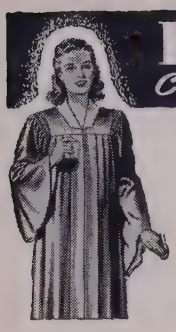

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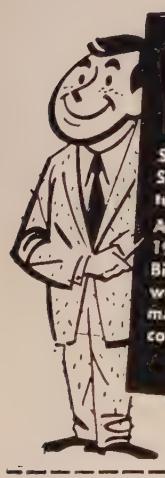

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reading—and expounding! If you do not make your own translation from the Greek, read Moffatt, Phillips, or Goodspeed versions. Your introduction may mention that in this section of one of the earliest New Testament documents, we have evidence of the wisdom of an able commander. Christians in Thessalonica had probably sent a communique to Paul. It was full of self-questionings and self-despisings. They were afraid they were not good enough and could not stand the test coming. It didn't look as if they would make the grade when the climbing grew steep. Paul didn't agree with them. If he had, it would have thrown them completely. Instead he highlighted their assets and stressed their fine qualities. Despondent these Christians might have been, but after encouragement from their great leader they could straighten up, strike up the old brave music and march forward. Paul healed them of their self-distrust. He must have known that a pot of honey can sometimes do more for a sick man than mustard.

Here in our church we need to face the question: Can we make the grade? In time of phenomenal prosperity with its diluted religiosity—and in the age of nuclear weapons—the tests come. Faced with our particular local situation, and the psychological climate of North America in 1956 can we come alive, and "come victor?" Paul gives us a list of standards by which to find the answer. A living Church, vital, vigorous, and venturesome, is characterized by three qualities. (1) A faith that grows in strength ("your faith grows apace." II Thessalonians 1:3, Moffatt). (2) Mutual love is increasing (verse 4). (3) Endurance in all trials remains constant (verse 4, 5). "They are proof positive," continues Paul, "of God's equity; you are suffering for the realm of God, and he means to make you worthy of it—since God considers it but just. . ."

Can you take these and clarify and drive them home? Are there not some facts of faith of which you and your people are sure? As to the love increasing, is not a growing church a church which grows constantly in outgoing, undiscourageable affection and service? Look at the third word, translated steadfastness or constancy, usually by our word, endurance. But it is much more than stoic endurance of what can't be avoided or cured. One scholar says it means "a masculine constancy under trial." To use the boxing ring's phrase, such endurance not only helps you to "roll with the punch" but to use the blow to strengthen nerve and sinew.

Each pastor will know how to illustrate these marks of the vital Church from his own situation as well as from church history and Christian biography. If more is needed to complete this message, consider the last sentence of the chapter, where Paul's uplifting vision is given: "We pray that the name of our Lord Jesus may become more glorious through you, and that you may share something of his glory—all through the grace of our God and Jesus Christ the Lord."

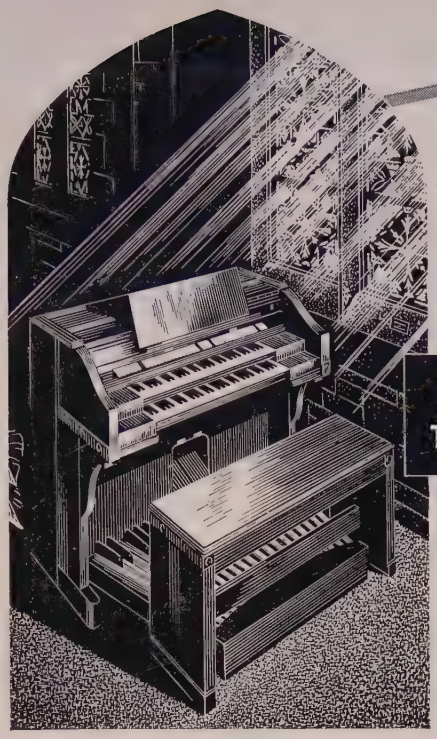
III. *Plea for a Genteel Interval.* Believe it or not, the *Saturday Evening Post* can be useful homiletically. At least this sermon idea came from a "Satevepost" editorial by Edmund Ware Smith. I clipped it from the July 16, 1955 issue. It is a witty, half-serious appeal for greater dignity in human relations. "Briefly," writes Mr. Smith, "the genteel interval is the lapse of time between the moment of one's introduction to a stranger and the moment when it is decent to call the stranger by his nickname. When a stranger is immediately hailed by 'Pleasa meetcha, Jack,' he is in a matter of seconds reduced to anonymity as 'Jack.'" It would be better, contends the writer, "if each man could proudly assume that he had a surname, and by inference a father and mother, perhaps even ancestors and a life of his own." Mr. Smith concludes that "where the genteel interval has been wholly breached, or ignored, there is a false and invidious assumption of friendship, familiarity—or, worse, palship. The 'let's be pals' angle is the interval's worst enemy. . . . The fast car, the fast airplane, the fast palship—all inimical to the genteel interval—are all in cahoots for the fast buck, and all high factors in the following credo: The hell with you, Jack—or Hank—I got mine."

So what—for Christians? Just this: that while snobbishness is always foreign to Christian love, "the fast palship" is also, or should be, inimical to reverent, loving relations with the most high God. Certainly Jesus' favorite word for God was Father. But we must never imagine that he thought of fatherhood as we do, in terms of the easy, familiar, and sometimes too casual relationship of an American father to his unrepressed offspring. Hebrew society was patriarchal, and the father—rightly or wrongly—was looked up to, revered. Certainly Jesus, who entered most deeply into communion with the heavenly Father, never addressed him as if he were an easy-going grandfatherly type, whose business it was to forgive whatever wrongs are done either himself or members of his human family. Father, our Father, holy Father, righteous Father—do not suggest "paliness." Nor is it otherwise with the New Testament portrait of Jesus himself. Look up the Gospel passages where Christ the friend of all in need, in-

spired awe, even dread and terror in the hearts of men and women close to him. In this season when Christians follow imaginatively his last long mile to Jerusalem, think of the feelings evoked in his disciples as reported by Mark in chapter 10:32: "And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed: and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him." Recall also the impression made by the crucified Jesus on the Roman army officer, the reverent acknowledgment of kingship by the penitent thief on the cross, "Lord, remember me . . . in thy kingdom." And Thomas in the post-resurrection encounter, falling in obeisance at the nail-marked feet, exclaiming, "My Lord and my God!" To the little ones he is still "Jesus, tender shepherd" and he does hear and receive them gladly. To those who follow him he is the divine friend. But let none presume on this friendship, nor trifle with the ethical demands it involves. Recall the philosopher's saying that religious experience takes a man from God the void to God the enemy to God the friend. But the friend is still the Lord of history, the creator and sustainer of universe upon universe, "high and lifted up." (Isaiah 6). Is there a word here to be said to those who like to turn Christian worship into a service-club meeting, and to those who having heard that God is love, equate his love with easy-going tolerance of anything short of murder? If you do find a sermon here—perhaps on the father's saying in Jesus' parable of the vineyard, "They will reverence my son" (Luke 20:13)—you will not forget to preach the greatness and majesty and moral character of God, with tenderness.

IV. A Palm Sunday meditation—*Royal Visit.* Luke 10:28-40. Almost the journey's end. Twenty miles to go. And how much hostility, judicial infamy, pain and death to endure? But today, the king enters his capital city. Christ dramatizes his message in dramatic action. Other examples of such action may be found in I Kings 11:29-31; Jeremiah 13:1-11, 27:1-11; Ezekiel 4:1-3, 5:1-4. So Jesus enters Jerusalem to make his claim as God's anointed king in ways his words failed to do. Following biblical expositors, the message might be woven about the following points: (1) This action was according to plan. Note the use of the password, "The Lord has need of him."

(2) The "invasion" was one of tremendous daring and of what a contemporary New Testament teacher calls "an act of glorious defiance." A price was on the master's head (John 11:57). Prudence dictated an underground en-



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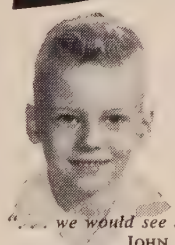

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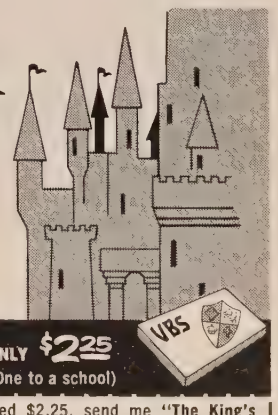

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trance. But here the outlaw rides openly into the city in daylight. He was, as we say, "asking for it." Why? What of our devotion, our daring, our adventurous witness for Christ?

(3) Christ's entry on this last Sunday of his human life was a deliberate claim to be king of men. In this action he fulfills Zechariah's picture of the Messiah-king (Zechariah 9:9), but with a difference. His choice of mount indicated that he came as the very prince of peace, not as the martial dictator the crowd expected and desired.

(4) This was his final appeal—save that of his death upon the cross. "Will you accept me as your rightful Lord and king?" Here, as our theologians might say, was a dramatic divine-human encounter. So today the question is put to us: Will you take him for your Lord? Will Christ be "He" or "Thou, Lord?"

PARSON'S BOOK OF THE MONTH

Reading books about the Bible can never be as spiritually profitable as reading the Bible itself. Who will argue that proposition? Nevertheless, ministers, as well as laymen, rightly value a book which will act as a kind of tutor to guide us in the understanding of the book of books as we seek to hear the word of God through its words and apply that word to our situation today. Muhlenberg Press, 1228 Spruce St., Philadelphia 7, Pennsylvania, has published a book which performs this service for the reader and does it uncommonly well. Incidentally it is priced most reasonably—$2.00 for 442 pages. This book is *For Today*, and the author is the brilliant Ceylonese Methodist minister D. T. Niles, widely known throughout Y.M.C.A., World Student Christian Federation, and World Council of Churches activity in which he has been engaged. You will not easily forget the dynamic theology and vivid illustrations of his earlier writings such as *Preaching the Gospel of the Resurrection.*

What is Dr. Niles' position respecting the Bible? Here is his own statement:

> (The Bible) is many books which have become one book. This has happened because all the books of the Bible are about one Person—God, and His deeds among men. The story of man as we have it in the Bible is the story of men's response to God's actions . . . rejection and rebellion . . . also acceptance and obedience . . . Christ is God's deed of deeds. The deeds of God which are recorded in the Old Testament lead up to Him, the deeds of God which are recorded in the New Testament flow from Him, so that He Himself stands revealed in His full meaning only as we see Him in the total context of the Bible story.

Planned for daily reading and meditation, the book falls into two sections. Part one is the Christian life, part two is the life of Christ. Because the studies are biblical, Christ-centered, life-oriented, and marked by clear, vigorous writing and unusual insight, you will find this companion to the Bible worth reading and commending.

NOTABLE QUOTES

> Jesus is risen means that He is alive now, and alive here. His Ascension was not a departing from this world, but a reception into the world beyond death. His Ascension was not a second death. It was the completion of His resurrection. He is now alive there and here. Death is no more a boundary of His life; and when he comes again in glory death will be finally destroyed for all.

—D. T. Niles, in *For Today*, p. 423.

* * *

> Thomas Carlyle, the "great Impatient" of the Victorian age, repudiated much of the Christian orthodoxy of his day and had some hard things to say of the Church and its preachers, even though the essential stuff of Scotland's Calvinism never ceased to smoulder, and sometimes to blaze, in his deepest being. Seated once with his aging mother by her fireside at Ecclefechan, and inveighing against the preachers of his day, he exclaimed: "If I had to preach, I would go into the pulpit and say no more than this: 'All you people know what you ought to do; well, go and do it.'" His mother continued knitting in silence, and then replied: "Aye Tammas; and will ye tell them how?" All that matters of the issue between Pelagius and Augustine, or between Erasmus and Luther, is there summed up. Man needs redeeming grace if he is to be lifted to a new level of moral freedom . . .

—John S. Whale in *The Protestant Tradition*, pp. 15, 16. Cambridge University Press, New York, 1955, $3.75.

* * *

> Bishop Arthur J. Moore . . . recalls riding on a slow train through South Georgia. At one of the many stops, he called out to an old Negro standing on the platform, "Uncle George, does anyone around here enjoy religion?" Quick as a flash he replied, "Yas suh, them's what got it do."

—James R. Mutchmor in *The Christian Gospel and Its Witness,* p. 45. Tidings, 1908 Grand Ave., Nashville 5, Tennessee. 1955. 50 cents.

* * *

QUESTION: What is faith in Jesus Christ?

ANSWER: Faith in Jesus Christ is trusting in Him as our Saviour. But to change your mind and abandon your sin is not enough. Another parable tells of a man who swept his life clean of an evil spirit and made it like a newly furnished house. But the man ended worse than he began, because he left the house empty and uninhabited; and the evil spirit came back with seven other spirits worse than itself and they absolutely wrecked his life. A changed mind is not enough. It must be an occupied mind, a possessed mind. Your thoughts, your affections, your decisions must be fixed somewhere else than on the evil, sinful things that have hitherto occupied your attention. What is the somewhere else? That is very important. Turning over a new leaf—is not the answer. Making a new set of rules for yourself—is not the answer. What is really wanted is the restoring of our personal relationship with God. That is precisely what Jesus Christ does (Romans 8:1-4, 6:11, 23; Colossians 2:13, 14). In Him God in His mercy meets us. To put our confidence in Him, to fix our attention on Him, to set Him on the throne of our life and give Him our allegiance and devotion—that is the sure way of deliverance. The Cross of Christ means that God's love for us is greater than our sin, mightier than all the forces that seek to enslave and ruin us. What we need to grasp is that faith is not simply believing the articles of a formal creed; it is committing yourself to a living Person, whose presence means victory, joy and peace. Trust in Christ brings what Dr. Chalmers called "the expulsive power of a new affection."

—*Draft Catechism with Notes.* The Church of Scotland Youth Committee, 121 George St., Edinburgh, 1954. Price 1s. 6d. (approximately 20 cents), pp. 28, 29.

JEST FOR THE PARSON

Is this old now? Out of the $64,000 and "Surprise" give-away TV programs came this story to University of Rochester students in December: A character driving a battered jalopy drew up beside a shining new Cadillac at a traffic light. Said the driver of the former as he leaned out of his car, "Well, stupid, what question did you miss?"

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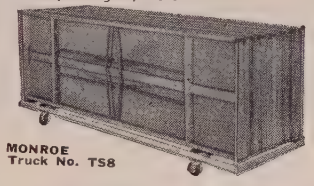

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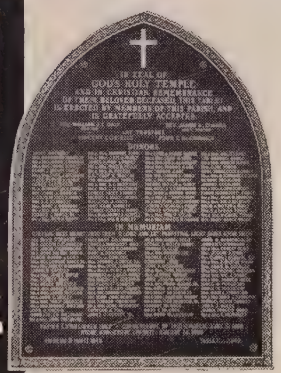

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Drama Pays Dividends

(*From page 13*)

can expect. If they fear they will be loaded with details of costuming, scenery, publicity, or rounding up individuals to try out for parts, they will likely refuse—and who would blame them? These jobs can be efficiently handled by committees under good convenors. The more people working at a drama the more will benefit from it!

The attendance at a service when there is a dramatic presentation is always large. A sacred drama has great value in bringing the Christian message not only to the regular evening worshipers but also to many unchurched people in every area. It is bound to reach quite a number of men, women and children who probably would not attend an evening service of the usual conventional type featuring a sermon. A great impact is made on those who receive impressions both from seeing and hearing. The mind remembers more easily scenes which are pictured rather than those which are just described.

But those who get the most out of a sacred drama, presented with reverence and imagination, are those who participate in any way. The members of the cast, those who design or make costumes, look after publicity, and prepare the musical background get something out of it because they put something into it. Good drama demands a great deal in imagination, in time, in patience, in effort—but it pays big dividends.

For centuries, religious drama has been used by the Church. Be sure you do not neglect this fine medium for presenting the message of the gospel. If you wish, consult your own church publishing house for advice in selecting a play which will best meet your needs. You cannot expect to order copies on approval and then return them. For that reason it is worthwhile to write to three or four of the main religious play publishing companies and ask for their catalogue of sacred drama. Your own denominational publishing house will likely secure copies of any special play.

May you have a successful adventure with religious drama this Easter season and other seasons for many years to come.

Ministers' Vacation Exchange

THIS department in *Church Management* has appeared in our spring issues for many years. Hundreds of minister families have enjoyed change of scenery, at small cost. The plan is very simple. Pick out some area in the country in which you would like to spend your vacation. Then offer to exchange your pulpit and manse with some clergyman in that area for the weeks selected. If your church usually pays an honorarium for supply preachers indicate that in your offer. The church you visit should offer something commensurate.

In actual practice ministers who have only services to offer use the columns; other churches which need summer supplies can use the space to secure supplies for the vacation weeks. No charge is made subscribers for this service. We prefer that others subscribe to the magazine rather than charging them for the space. It is necessary that you give your own mail address so our offices are not encumbered with correspondence.

Here are the first two items for 1956. If you wish an item to appear in the March issue, it must reach us by February 14.

Audubon, Iowa. Methodist. Will supply any Protestant pupit in Colorado, Wyoming, or Montana mountain areas in return for use of parsonage for self, wife, and three well-behaved children, ages 8, 10, and 12. Last two weeks of July or first two of August. Will need house only the week between Sundays. **Grant H. Elford, 308 Chicago Street, Audubon, Iowa.**

Indianapolis, Indiana. Disciples of Christ. Ordained lady minister, B.D. from Yale will supply pulpit in the New Haven, Connecticut area during July while husband is attending Yale Alcohol School. Our house in Indianapolis available for exchange; no pulpit duties. Have three year old daughter and trained dog. **Julia Strain Fangmeier, 336 Campus Lane, Indianapolis, Indiana.**

There are many roads that lead to Christ. The Christian is not one who has gone all the way with Christ. None of us have. The Christian is one who has found the right road. Though you may not be at the end of your journey, if you are on the right road, at least your wandering has ceased. Even though you may not be home, if you know the way you are not lost.—Charles L. Allen in **When the Heart is Hungry.** Fleming H. Revell Company.

Fellowship Darkness and Light

(*From page 8*)

service now, but following is the concluding part of the service which has the title *Tenebrae.*

In the full program there were four divisions. The service was opened by a program of worship. Then followed a covenant service in which the members renewed their covenant vows. Then followed the Lord's Supper. Following this, with the words, "After they had sung a hymn they went out to the Mount of Olives," the congregation entered the fourth part of the service, *Tenebrae* (the shadows).

This is the only part of the service we are reprinting.* The church is darkened for the agonies of Gethsemane, and when the service is concluded with, "And then the disciples all forsook him and fled," all of the disciple candles are extinguished, leaving the Christ candle, alone, to burn.

THE MINISTER: We are to spend these solemn moments in memory of the time when Jesus was deserted by everyone whom he had trusted; when he stood absolutely alone for what he knew was necessary to save the world. If he had fled from the garden with his disciples and saved himself, we would not be here tonight. Unless God had provided another savior, there would be no gospel for our lost humanity.

To help Christians realize this it has been the custom of the churches to meet on this Thursday evening of Holy Week, the night in which he instituted the Lord's Supper and later was betrayed, for the service of remembrance called *Tenebrae.* In thought we follow him and his disciples. We hear him asking them to stand by him as he enters more and more deeply into the lonely darkness. As the danger grows their fears grow; one by one they leave him, finally even the three upon whom he most depended. But Jesus remains a burning light against the gloom; and so he abides in humanity's darkest hour: "The Light of the World."

So we read: "And Jesus went forth with his disciples over the brook Kedron, and went, as his custom was, unto the Mount of Olives, unto a place which was named Gethsemane; where was a garden, into which he entered, himself and his disciples.

"And when he was at the place, he said unto them, 'Pray that ye enter not into temptation.'

"And he taketh with him Peter and

*This service has been printed in its entirety in the February 1939 issue of *Church Management* and in the February 1946 issue of *Church Management.*

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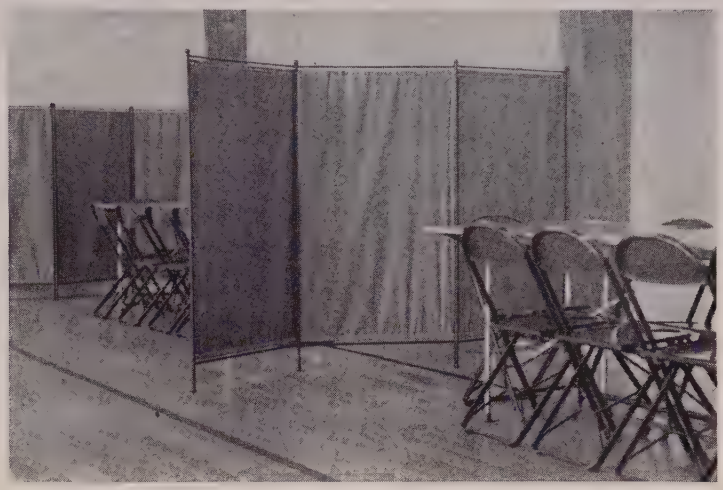

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James and John, and began to be sore amazed, and to be very heavy;

"And saith unto them, 'My soul is exceedingly sorrowful unto death: tarry ye here and watch!"

THE CHOIR THEN SINGS: "Surely He hath Borne Our Griefs"—Handel. (Or a hymn such as "'Tis Midnight and on Olive's Brow," may be sung.)

THE MINISTER READS: "And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

"And he said, 'Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.'

"And he cometh, and findeth them sleeping, and saith unto Peter, 'Simon, sleepest thou? Couldest thou not watch one hour?

" 'Watch ye and pray, lest ye enter into temptation. The spirit truly is willing, but the flesh is weak.'

"And again he went away, and prayed and spake the same words.

"And when he returned, he found them asleep again (for their eyes were heavy) neither wist they what to answer him."

THE CHOIR PROCEEDS: (Music from Stainer's "Crucifixion.")

Tenor: And they came to a place named Gethsemane, and Jesus saith to his disciples, Sit ye here while I shall pray.

Bass: Could ye not watch with me one brief hour? Could ye not pity my sorest need? Ah! if ye sleep while the tempests lower, my friends, I am lone indeed.

Chorus: Jesu, Lord Jesu, bowed in bitter anguish and bearing all the evil we have done, Ah, teach us how to love thee for thy love. Help us to pray and watch and mourn with thee.

Bass: Could ye not watch with me one brief hour? Did ye not say upon Kedron's slope, ye would not fall into the tempter's power? Did ye not murmur great words of hope?

Chorus: Jesu, Lord Jesu, etc.

Bass: Could ye not watch with me? Even so, willing in heart, but the flesh is vain. Back to mine agony I must go. Lonely to pray in bitterest pain.

THE MINISTER READS: "And he cometh the third time, and saith unto them, 'Will you sleep now and take your rest? Already the time is come . . . Rise up! let us go! lo, he that betrayeth me is at hand.' "

(The young people assisting begin now to extinguish the candles.)

"And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.

"And he that betrayed him had given them a token, saying, 'Whomsoever I shall kiss, that same is he; take him and lead him away safely.'

"And as soon as he was come, he goeth straightway to him, and saith, 'Master, Master;' and kissed him.

"And they laid their hands on him and took him.

"And then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, 'Be ye come out, as against a thief, with swords and staves?

" 'When I was daily with you in the temple, ye stretched forth no hands against me; but this is your hour, and the power of darkness.'

"Then all the disciples forsook him, and fled."

(By this time all the candles have been extinguished, excepting one which will remain on the communion table, signifying the flight of the disciples and the final victory of Jesus over all enemies, even the last enemy, death.)

(Moment of Silence)

PRAYER: O God, Father of Jesus our Elder Brother; let these things sink deep into our hearts. Make us able in our trial-time to say, "Thy will be done." Give us to see what is right and what is wrong in our hearts and in the world today. Help us to stand for the right even if we must stand alone. Save us from cowardice, which is selfishness. Never let us betray a good man or forsake a just cause, and finally may we and they be more than conquerors, through him that loved us and gave himself for us:

Organ and voices breathing—Amen.

(Moment of Silence)

BENEDICTION: Now the God of peace, who brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory forever and ever: Choral Amen.

POSTLUDE

(The people remain seated until the lights come on.)

GOOD FRIDAY SERVICE

WE have published many programs for Good Friday services in *Church Management.* More than half of them have been planned for the three hours—noon through 3:00 p.m.—based on the conventional seven words. From these I have selected one which was arranged by the late Christian F. Reisner, then minister of the Broadway Temple (Methodist), New York City.*

*Published in the March 1932 issue of *Church Management.*

Dr. Reisner used the seven words, interwoven with Du Bois' cantata of the same title and, in addition, gave each speaker a brief historic prayer as an introduction to his section of the service.

I have left the names of the speakers in the program as it originally appeared. I think that these names may have some nostalgic memories for our readers. Certainly Dr. Reisner's name will bring such thoughts to many of us.

ORDER OF SERVICE

ORGAN PRELUDE

INTRODUCTION: "All Ye Who Travel upon the Highway" . . . . Soprano Solo

HYMN NO. 146: "Alas! and Did My Saviour Bleed" . . . . . Wilson

APOSTLES' CREED AND PRAYER

FIRST WORD:

"Pater, dimitte" . . . . . Tenor, Baritone and Chorus

"Father, forgive them for they know not what they do."—Luke 23:34.

The Rev. Wesley Megaw, D.D.
Pastor, Fort Washington Presbyterian Church

Unison Prayer:

"Make us organs, O Loving One, of Thy tender mercy, to soothe the wretched, to lift the penitent, to seek and to save the lost; till all shall at length know themselves Thy children, and be one with each other."—Martineau.

SECOND WORD:

"Hodie mecum eris" . . . . . Duet—Tenor and Baritone

"Verily, I say unto Thee, today shalt thou be with Me in Paradise."—Luke 23:43.

The Rev. Gordon H. Baker, D.D.
Pastor, Washington Heights Baptist Church

Unison Prayer:

"Give unto us true humility, a meek and quiet spirit, a loving and a friendly . . . manner of life; bearing the burden of our neighbors, denying ourselves, and studying to benefit others, and to please Thee in all things."—Jeremy Taylor.

HYMN NO. 141: "When I Survey the Wondrous Cross" . . Woodbury

THE OFFERING

THIRD WORD:

"Stabat Mater" . . . . . Soprano, Tenor, Baritone and Chorus

"Woman, behold Thy Son! Behold Thy Mother!"—John 19:26-27.

The Rev. Ralph W. Sockman
Pastor, Madison Avenue Methodist Episcopal Church

Unison Prayer:

"O Thou, who when on the Cross didst commend Thy blessed mother to the beloved disciple, teach us never, amidst pain and suffering, to forget the duties of tenderness and loving kindness."—Henry Alford.

ORGAN: (With Scripture)—Matthew 27:27-60.

FOURTH WORD:

"Deus Meus" . . . . . Baritone Solo

"My God! My God! Why has Thou forsaken me?"—Matthew 27:46; Mark 15:34.

The Rev. Frank Kingdon, D.D.
Pastor, Calvary Methodist Episcopal Church, East Orange, N. J.

Unison Prayer:

"O Lord, show forth Thy loving kindness, we entreat Thee, to all persons who in this world feel themselves neglected, or little loved, or forgotten. Be Thou their beloved Companion, and let communion with Thee be to them more dear than tenderest earthly intercourse."—Christina G. Rossetti.

HYMN NO. 147: "'Tis Midnight and on Olive's Brow" . . . . . Tappan

FIFTH WORD:

"Sitio" . . Tenor, Baritone and Chorus

"I thirst!"—John 19:28.

The Rev. Frank Kingdon, D.D.
Pastor, Calvary Methodist Episcopal Church, East Orange, N. J.

Unison Prayer:

"O Lord our God, perfect us in such patience that we may be in no haste to escape from toil or loneliness or suffering; yet ever in haste to serve Thee, to please Thee, and, when Thou wilt, to come home to Thy blessed presence. Amen."—Christina G. Rossetti.

SIXTH WORD:

"Pater, in manus tuas" . . . . . Tenor and Chorus

"It is finished."—John 19:30.

The Rev. Charles D. Trexler
Pastor, St. James Lutheran Church

Unison Prayer:

"With the simplicity of a great purpose, the quiet of a meek temper, and the power of a well ordered soul, may we pass through the toils and watches of our pilgrimage; grateful for all that may render the burden of duty light; and even in strong trouble grateful for Thy will. Amen."—James Martineau.

HYMN NO. 142: "Behold the Saviour of Mankind" . . . . . Wilson

SEVENTH WORD:

"Et clamans Jesu" . . . . . Soprano, Tenor, Baritone and Chorus

"Father, into Thy hands I commend my spirit!"—Luke 23:46.

The Rev. Christian F. Reisner, D.D.

Unison Prayer:

"Almighty, our Light in darkness, our Strength in weakness, our Hope in sinfulness and our Eternal Home,

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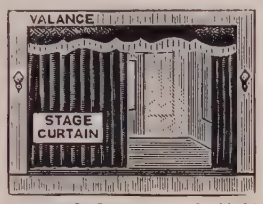

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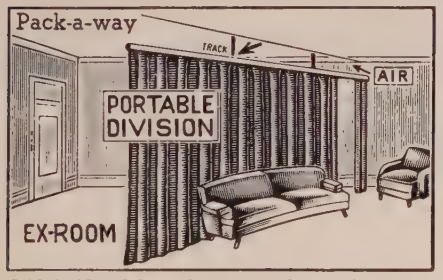

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be unto us merciful, long suffering, and patient; and we who be slow of growth, may hope to come at last to Thy likeness."—George Dawson.

HYMN NO. 143: "In the Cross of Christ I Glory".....Conkey

BENEDICTION

ORGAN

The reader will recall that at the conclusion of the Thursday service, there was one candle, the Christ candle, burning on the altar. It will give a sense of continuity if the candle is kept burning from the conclusion of that service through the Good Friday service. If the candle burns low it should be replaced so that the one candle still shines its light.

At the conclusion of the exhortation of the sixth word, "It is finished," the candlelight is extinguished and the balance of that service continued only by dimmed lights.

EASTER SUNDAY

EASTER Day comes the dawn of light. Even with the sun breaking the darkness of night the candles should again be lighted to carry out the symbolism. The veil is taken from the altar. The Christ candle, the disciple candles, and all others which were displayed on Thursday evening should be lighted for the Sunday service. The service which follows was originally a sunrise service, used in Berkeley, California. The continuity of our symbolism is more effective if you have a sunrise service, but many churches will find it also splendidly adaptable for the regular Easter services.*

ORDER OF WORSHIP

Baritone Horn Solo: "Holy City"..
A. R. Gaul

Hymn: To tune Waltham:

Lift up, lift up your voices now;
The whole wide world rejoices now;
The Lord hath triumphed gloriously,
The Lord shall reign victoriously.

And all He did, and all He bare,
He gives as our own to share;
And hope and joy and peace begin,
For Christ has won, and man shall win.

O Victor, aid us in the fight,
And lead through death to realms of light;
We safely pass where Thou hast trod;
In Thee we die to rise to God.

INVOCATION

ANTHEM: "Unfold Ye Portals"...
Gounod

*Appeared in the March 1940 issue of *Church Management.*

DR. J. W. BUCKHAM'S EASTER AFFIRMATION REPEATED RESPONSIVELY:

We greet one another and all our fellow Christians the world over with the Resurrection salutation: "He Is Risen."

We salute our Beloved who have passed on in the Life Beyond life with the same glad greeting, "He Is Risen!"

We give thanks to the Giver of Life for our Risen Lord who has brought life and immortality to light.

We call upon our souls and all that is within us to live the life of victory over selfishness and sin and death.

We hail anew the grace and power of our Living Lord and strive with fresh courage to help bring in His Kingdom of righteousness and peace and joy.

ANTHEMS:
"Alleluia! Christ Is Risen" Kopolyoff
"O Morn of Beauty".....Sibelius

SCRIPTURE READING WITH RESPONSES. SUNG BY ALL TO TUNE, EASTER HYMN.

LEADER: Now in the place where Jesus was crucified, there was a garden and in the garden a new tomb, wherein was never man yet laid. There they laid Jesus. So they made the sepulchre sure, sealing the stone, the guard being with them. And the women also, which came with Jesus from Galilee, followed after, and beheld the sepulchre. And upon the first day of the week, very early in the morning, they came bringing the spices which they had prepared. And they found the stone rolled away from the sepulchre.

HYMN VERSE:
Christ the Lord is risen today.
Alleluia.
Sons of men and angels say: Alleluia.
Raise your joys and triumphs high,
Alleluia.
Sing, ye heavens, and earth reply.
Alleluia.

LEADER: But Mary seeth two angels in white, sitting the one at the head, and the other at the feet, where the body of Jesus had lain. And they said, Why seek ye the living among the dead? He is not here, but is risen.

HYMN VERSE:
Vain the stone, the watch, the seal,
Alleluia.
Christ has burst the gates of hell:
Alleluia.
Death in vain forbids his rise;
Alleluia.
Christ hath opened paradise.
Alleluia.

LEADER: And they told these things unto the eleven. And Jesus himself stood in midst of them, and said unto them, Peace be unto you. Then opened he their understanding, that they might understand the Scriptures.

HYMN VERSE:

Lives again our glorious King:
Alleluia.
Where, O death, is now thy sting?
Alleluia.
Once he died our souls to save:
Alleluia.
Where's thy victory, boasting grave?
Alleluia.

LEADER: If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above not things on the earth.

HYMN VERSE:

Soar we now where Christ has led,
Alleluia.
Follow our exalted Head: Alleluia.
Made like him, like him we rise:
Alleluia.
Ours the cross, the grave, the skies!
Alleluia.

LITANY OF THE RESURRECTION:

Through our sincerity of purpose, breadth of outlook and growing understanding of our world,

RISE IN US, O SPIRIT OF GOD.

Through our consistency of conduct, fidelity of discipleship and confident faith,

RISE IN US, O SPIRIT OF GOD.

Through our increased valuation of life, greater joy in brotherhood and deeper purpose in questing after life abundant and eternal,

RISE IN US, O SPIRIT OF GOD.

Through our resolution to ennoble character and to transform society, meeting with love and sacrifice the issues of a dark and troubled day,

RISE IN US, O SPIRIT OF GOD.

As we become the foes of all that sickens the heart or empties the soul, and as we assail the fortresses of entrenched evil,

GRANT US THE VICTORY, WE PRAY.

As we by faith and love testify to the unbroken fellowship which we enjoy with loved ones and as we experience anew the risen Christ,

GRANT US THE VICTORY, WE PRAY.

As we look with expectation beyond the limits of space and time, of sense and worldly things,

GRANT US THE VICTORY, WE PRAY.

As we rejoice in the goodness of living, the blessedness of comradeship, the sacredness of love, and the remembrance of sacrifice,

GRANT US THE VICTORY, WE PRAY.

By the faith we build to resist doubt, the resources we treasure to supply the dark hours of suffering and sorrow, and the courage we mobilize to beat back the legions of temptation,

TEACH US LIFE ETERNAL, O LORD.

By a life that we dare to lose, a hope we dare to cherish, a brotherhood we love to help, a cause we yearn to serve,

TEACH US LIFE ETERNAL, O LORD.

By our showing forth, in every thought and in daily life, the fruits of an awakened soul, a disciplined spirit and an impassioned outlook which seeks the good of all men,

TEACH US LIFE ETERNAL, O LORD.

ADDRESS: "The Lord Is Risen"

HYMN: To tune Palestrina:

The strife is o'er, the battle done;
The victory of life is won;
The song of triumph has begun.
Alleluia!

The powers of death have done their worst,
But Christ their legions hath dispersed:
Let shouts of holy joy outburst.
Alleluia!

Lord, by the stripes which wounded Thee,
From death's dead sting thy servants free,
That we may live and sing to Thee,
Alleluia!

REPEATING THE TWENTY-THIRD PSALM:

The Lord is my shepherd; I shall not want.
He maketh me to lie down in green pastures:
He leadeth me beside the still waters. He restoreth my soul:
He leadeth me in the paths of righteousness for His name's sake.
Yea, though I walk through the valley of the shadow of death,
I will fear no evil.
For thou art with me;
Thy rod and thy staff they comfort me.
Thou preparest a table before me in the presence of mine enemies:
Thou anointest my head with oil; my cup runneth over.
Surely goodness and mercy shall follow me all the days of my life,
And I will dwell in the house of the Lord forever.

BENEDICTION

POSTLUDE: . . . . . Campanile Chimes
"Hark Ten Thousand Harps and Voices"
"Come Ye Faithful, Raise the Strain"
"In the Cross of Christ I Glory"

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What Happened to the Body of Jesus?

(*From page 14*)

natural body. Her contention was that Jesus had not died in the tomb but that he recovered from his crucifixion and was able to remove himself from the grave. He was weakened and emaciated so that he was not easily recognized. His post-crucifixion appearances were of short duration because he had to retire to secure strength for his task. Following his final appearances to his disciples he retired to some hidden retreat, away from his enemies, and there he died and was buried.

Orthodoxy has followed the thesis that the resurrection was of the physical body and that the appearances following his death were physical appearances. After his work on earth was completed he ascended into heaven to be with his Father. Artists following this interpretation have shown the body rising in the air partially covered by the clouds. This thinking has inspired the Roman Catholic doctrine of the physical assumption of Jesus, which has recently been followed with the doctrine of the physical assumption of Mary, the mother of Jesus.

It has been difficult for some of us to follow this reasoning, not on the grounds that such assumption is impossible but that it is not rational. If the place of departed saints is a spiritual kingdom, just what purpose will the physical body serve? But if one accepts this physical resurrection theory, it definitely does one thing for him. It removes any doubt about the disposition of the body of Jesus. It has gone to heaven.

There are, however, many Christians who believe in the physical resurrection but who cannot accept the idea that the physical body was carried into heaven. They have a definite problem on their hands. If this resurrected body did not ascend to heaven, what became of it? Some will answer that it was miraculously disposed of. That is hardly an answer at all for they are denying a miracle in one instance and merely substituting another for it.

It is interesting to check the scriptures to see just what is said about the so-called ascension of Jesus.

Matthew does not mention the ascension at all.

The comment in Mark's Gospel evidently is under question for the Revised Standard Version has removed from its main text verses 9 through 20 of the sixteenth chapter of Mark. It is printed in small type with the notation that "some texts and versions add as 16:9-20 the following verses." In this small type we find this:

> So then the Lord Jesus, after he had spoken to them, was taken up into heaven, and sat at the right hand of God.

This, of course, could apply equally to a spiritual or physical body.

Luke's statement is short and concise: "While he blessed them he departed from them." If his appearances were physical, Mary Austin may have the solution.

In John's Gospel there is no reference to an ascension. This Gospel does not even mention his final departure.

There is really very little in the Gospel story to justify a theory of the assumption of Jesus. It would get little support from the experiences of Saint Paul. He was very insistent that he was entitled to apostleship because he had been called direct from Christ. In the letter to the Galatians he insists that he did not receive his apostleship from men, "but it came through a revelation of Jesus Christ." When Ananias appeared to Saul to direct him in his faith he said, "Brother Saul, the Lord Jesus who *appeared* to you on the road by which you came has sent me." Paul, himself, said, "Have I not seen the Lord?" (I Corinthians 9:1). Surely no one believes that Saul on the road to Damascus was confronted with the physical body of Christ.

In the letter to the Corinthians the apostle goes very much into detail about the resurrection of the followers of Christ. There is an earth body but there is also a celestial body. Flesh and blood are not to inherit the kingdom of God. This is hardly the reasoning of a man who would believe that the physical body of his Lord would be raised to heaven.

II

It seems to this author that the evidence of the post-resurrection experiences of Jesus, as related in the Gospels, points toward a spiritual resurrection rather than one of the physical body. Should we accept this thesis, we at least are freed from any responsibility about the physical ascension. Let's take some of the appearances to see what the evidence is.

The four Gospels agree that the first visitors to the tomb on Sunday morning were women. They disagree as to the ones who first came. Matthew says two Marys came; Mark says two Marys and Salome; Luke says two Marys and several others; John's Gospel has Mary Magdalene alone.

According to John's Gospel, Mary Magdalene was weeping at the tomb when Jesus came to her.

He said to her, "Why are you weeping?"

She did not know him but assumed that he was the gardener and said,

"Sir, if you have carried him away, tell me where you have laid him, and I will take him away."

He called her by name and then she knew it was Jesus.

"Do not hold me," said the master, "for I have not yet ascended to the Father."

The Gospel of John relates two instances when Jesus appeared to his disciples when they were secluded in a room, with the doors shut, for fear of the Jews. At the first of the two instances Thomas was not present and he protested that if he had been there he would not have believed unless he could see and feel the wounds in the hands and side of Jesus.

Eight days later, at the second instance, Jesus addressed himself directly to Thomas and said, "Put your finger here and see my hands; and put out your hand and place it in my side." Thomas did this and became convinced that it was truly the resurrected body of Jesus.

Both the passage through closed doors and the visualization of the stigmata would indicate a spiritual body. Some early authorities, however, have held that the appearance of the wounds was proof that the resurrected body was a physical one. The reader of the Gospels runs into this confusion as he reads the various narratives. However, the student of spiritualism and psychic research knows that wounds are many times visible in materialized bodies of the dead.

The failure of identification of a materialized body is very common in psychic appearances. Not alone is recognition difficult, but the materialized body changes from time to time. In the experiences of Sir William Crookes, the distinguished British scientist and psychic investigator, he found this often happened, and even the materialized "Kitty King" who played such an important part in his studies varied in size and appearance in different sittings. Mary was experiencing what many first time observers of the psychic phenomena have witnessed. It is a shock to be unable to identify the forms which come before you.

More amazing from a psychic viewpoint is the story in Luke of the walk to Emmaus. Two disciples were walking from Jerusalem to Emmaus. They were discouraged and downcast. They considered the news which had been passed on to them by others of the appearances of Jesus as "idle tales." In their conversation they told of their hopes that Jesus might have been the redeemer. But that was all a thing of the past. Then they found that a third person had joined them. He rebuked them for their unbelief, but they still did not know with whom they were speaking. He accompanied them to Emmaus and went with them to the inn. At the meal he took the bread, blessed and brake it as he had a few days earlier. As he handed the bread to them they suddenly recognized him. Then he vanished from their sight. They said to each other, "Did not our hearts burn within us as he talked to us on the road, while he opened to us the scriptures?"

Then they turned their faces and went back to Jerusalem, found the other disciples and shouted, "He is risen indeed."

This ability to pass to and from individuals, passing through doors at times, is a quality of the psychic body. Certainly that is not true of the physical one.

The Gospel of John tells of how the frightened disciples secluded themselves and shut the door. Suddenly Jesus stood by them and said, "Peace be with you." Again he appeared by the seashore to start a fire upon which fish were cooked for the final breakfast before his ascension to the Father.

All of these things fit into the picture of the psychic body but are difficult to explain if we insist that it was his physical body which was raised from the dead.

III

If one believes that the resurrected body was spiritual, not physical, he gets free from the dilemma of explaining the disposition of the body at the time of the ascension. But he still has a body on his hands. He must explain, if he can, what happened to the body

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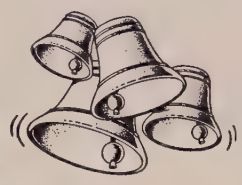

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which was placed in the tomb on Friday afternoon but had disappeared by Sunday morning.

Did the Roman soldiers tell the truth? Did the disciples come while they slept and steal the body? Matthew said that "the story has been told to the Jews until this day." It is hard to believe this when you think of the haste the women and the disciples made to the tomb Sunday morning. Perhaps one or two of the most courageous took the body and gave it other burial. Certainly neither Mary, the mother, nor Mary Magdalene knew anything of this removal and were shocked to find the tomb empty. If we follow the psychic interpretation, the removal of the body must have taken place between Friday afternoon and Sunday morning.

Some argue that the body was never removed from the tomb. The basis for this is that while Saint Paul was familiar with the appearances of Jesus, he did not mention the empty tomb. It is rather remarkable that in urging the resurrection of Jesus he did not mention this evidence in his presentation. Others have felt that he could not have supported the appearances of Jesus unless he had accepted as a fact the empty tomb.

Some have even argued that the enemies of Jesus stole the body. This may be passed over without much consideration. After all of the efforts of his enemies to show that they had destroyed this prophet they would hardly do anything to support the idea that the body disappeared from the tomb.

The one suggestion, which makes sense to this author, is the one that Joseph of Arimathea, gentle and courageous follower of Christ, took the opportunity at the end of the Sabbath to remove the body to another part of his property. This would leave the tomb empty for one of the family at a later burial. Temporary entombment was a common practice. Joseph is still largely a mythical figure. Marvelous are the stories told of this Joseph, the churches he founded and his loyalty to the Christian faith. In these traditions he was a "lone wolf," working by himself. If this was true of the man he would have removed the body without asking help from others.

Of course, this is purely a rationalization. The great enigma of the resurrection is still the physical body of Christ. Those who believe in a physical resurrection and the assumption of the physical body into heaven, at least, do not have this problem to worry about.

Those who believe in the physical resurrection but do not affirm the ascension of the body into heaven have a problem on their hands, as have those who follow the psychic interpretation. The question asked at the beginning is still with us. What became of the physical body of Jesus?

Religion in the British Isles

(*From page 20*)

I am afraid that this statement will not be acceptable to many Free Churchmen who feel it is curiously prudential and timid and hardly in the tradition of our sturdy forefathers who founded The Liberation Society and believe that disestablishment is too great a boon to religion to be soft-pedaled at any time.

Forty Years of Toc H

Toc H is military telegraphese for Talbot House, the name of a rickety building on the Poperinghe front of World War I named in memory of Gilbert Talbot. This place saw the birth, forty years ago, of a men's movement of Christian service in honor of the Elder Brethren killed in the war. Toc H has now a world-wide organization, and annually with its beautiful but simple ritual of light puts a chain of light round the world. Last week members from all over Britian gathered in the Saint Pancras town hall to celebrate the fortieth anniversary and to honor the seventieth birthday of its founder, P. B. Clayton, commonly known as "Tubby." During the evening "Tubby" was presented with fourteen volumes containing signatures of members all over the world, and a gift of 2,500 pounds to add to the 10,000 pounds in hand for the building of a new headquarters at Tower Hill, "Tubby's" parish.

Toc H is a colorful movement which has provided endless service to the churches by its men. The women have a branch of their own called The Toc Emmas.

Return of The Prodigal

A very fascinating event occurred recently at the Baptist Church House in London. After sixty-eight years of separation from the Baptist Union, the famous Metropolitan Tabernacle, the scene of Charles Haddon Spurgeon's mighty ministry of a bygone generation, returned to the fold. Few people will remember the "down grade controversy" of those far-away years which would represent a position in modern terms of ultra-fundamentalism. Out of

it came Spurgeon's College with a definite stamp upon its students until more recent years. The resolution of acceptance of this church which has such a wonderful record (Spurgeon's sermons are still selling well.) was passed with acclamation and great thanksgiving.

Preaching at 85

Friends of Kingsway Hall, the great Methodist center in London, who remember its former leader, Dr. J. Ernest Rattenbury, will rejoice to hear that on his eighty-fifth birthday he occupied his old pulpit there. We read in one report, "Apart from failing eyesight, he is in good health, still able to write considerably, preach occasionally, visit the National Liberal Club, and play chess."

The Passing of Tiger Kloof

Few centers of missionary activity have more impressed the British imagination than the great work carried on for half a century at Tiger Kloof, South Africa. Generations of African students have passed through its halls receiving an all-round industrial as well as Christian education. Now the infamous Bantu Education Act compels it to relinquish control of its educational work, though the Tiger Kloof Church will carry on. On December 4, 1955, Cecil Northcott, of the London Missionary Society, preached on the occasion of the relinquishment of this work. Here is an extract from his sermon as reported in The Christian World of London:

> Let it be said on this solemn occasion from this pulpit that Biblical Christianity knows no doctrine of apartheid. The God whom we see in Christ is not the God of separate races forever to live their lives apart in segregation. He is the God and Father of the one human family. Against that truth the gates of hell cannot prevail. For a moment they seem to prevail. We face today a temporary defeat of the ideas and principles upon which this institution has rested for fifty years, but those ideas are not man-made ones. They are part of the eternal rock on which the gospel of Christ rests through all time and which cannot be dislodged by human action. For fifty years the Church of Christ has been at the heart of the life of Tiger Kloof. In this noble building generations of students have learned the word of God, and from here they have gone out into the world with some knowledge of the purpose and power of the Church. It is against that Church that we have our Lord's promise that the gates of hell shall not prevail. The life of the Church in the Tiger Kloof area will go on and will continue to make its witness to the unassailable truths of the Christian faith. We thank God for a magnificent fifty years of Christian education here in Tiger Kloof, and look forward with unabated hope to the ongoing life of the Church.

Capital Punishment

There are many indications that the modern pulpit in the British churches will increasingly adopt a more courageous attitude towards the evils of modern society. A case in point is the crop of outspoken sermons that have occurred on the subject of the death penalty for murder. Britain is tragically backward among the countries of Europe in this matter and certain recent cases have outraged public feeling. The whole history of this subject in Great Britain is a painful one and exhibits an appalling callousness to human suffering. Even now, with proof up to the hilt, that the abolition of the death penalty is followed rather by a lessening of such crimes than their increase, Parliament still hesitates to give facilities to a private member's bill before the House, calling for abolition. A vicar of the Church of England last Sunday preached on this subject with a rope round his neck, the other end of which hung over the hand of a statue of Christ near the pulpit. Claiming that we all share the guilt of the murderer in some degree the preacher declared in effect, "If Christ pulled this rope so that I was hanged it would be no more than I deserve if I agree to the hanging of my neighbor. But he would not do so—and neither must I take the life of my human fellows." In a world so full of callous slaughter as ours is today, the candor of that is refreshing.

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NEW BOOKS

Lent & Easter

BEHOLD THE GLORY **by Chad Walsh. Harper & Brothers. 156 pages. $2.00.**

This is the annual Harper book for Lent, and Chad Walsh, author of a mixture of volumes, professor of English at Beloit, and an Episcopalian rector, is an excellent choice to write it.

Really we have double vision, he declares, when God reveals his glory in the world around us. We see the ordinary touched with that glory. This he illustrates by homely essays about the tomato, the metropolis, man's work, the beauty and holiness of thought, and the like.

Then in his third section, after his exposition of double vision and exploration, he treats of discovery, the final awareness of the glimpses of glory that prepare us for the real glory to come.

Dr. Walsh believes that God is always with us, and that we may not only become aware of him, but may truly love him more and serve him better. To suggest in part at least how this may be done is the heart of this "practical exercise" in opening the eyes to the glory around us. And what is more, he succeeds admirably in doing this, largely in the evocative mood that starts the reader's own mind working along with the writer, until the experience of one is the experience of both. This reviewer believes this to be the true purpose of a good preacher, and though these are essays and not sermons, they do reveal the good preacher and the good teacher pointing beyond himself to God and his glory around and within us.

H.W.F.

CHRIST SPEAKS FROM THE CROSS **by Gardiner M. Day. The Seabury Press. 148 pages. $2.25.**

This series of ten Lenten-Easter meditations give the reader a sense of the personal encounter with the familiar events of this season. The opening chapter, God Was In Christ, and the second chapter, At the Foot of the Cross point out the meanings and reasons why the event of the crucifixion had to take place. The seven chapters that follow are carried in the traditional pattern of the seven last words. The concluding chapter, Crucified Yet Triumphant, shows how the resurrection is not an event which stands alone, but is rather the climax to which the entire life of Jesus leads.

Each of the chapters has a section of prayers at the end. All this combines to create the feeling of immediate presence to the happenings of the last week of Christ's earthly life.

E.A.L.

LIFT UP YOUR HEARTS **edited by Martin Caldwell. Morehouse-Gorham Co. 144 pages. $2.50.**

One layman, one laywoman, one bishop, and seven priests of the Episcopal Church write these sermonic-addresses to reveal largely unknown aspects of Lent. Their intent is to give sound intellectual understanding of these mostly forgotten truths, along with devotional warmth. As is frequently true with such anthologies, it is quite uneven.

The first one, "The Unique God" by T.S.K. Scott-Craig of Dartmouth, is indeed an excellent presentation of the basic idea of Lent (and of all Christian faith): "Hear, O Israel; The Lord our God, the Lord is Unique; and thou shalt love the Lord thy God, with all thy brain and with all thy heart and with all thy brawn." His interpretation of this modernized verse fulfills the ideal of the entire series, to "provide for both speculation and investigation."

Others in the series that particularly interested this reviewer concerned the one thing lacking of the rich ruler, by James S. Wetmore; "Don't Underestimate Your Assets" by Dr. John E. Large (from the miracle of the feeding the multitude); and "The Christian Demand" by Dudley J. Stroup. Most of the other sermon-essays would appeal largely only to ministers with Episcopalian backgrounds or to those who understand the gobbledygook of "ecclesiology." But it rightfully has been chosen as a selection of The Episcopal Book Club, for it is truly stimulating to new study of unusual aspects of the Lenten message.

H.W.F.

SERIOUSLY, NOW . . . **by A. Reuben Gornitzka. Augsburg Publishing House. 81 pages. Paper. $1.50.**

GOD INCOGNITO **by Roy A. Harrisville. Augsburg Publishing House. 79 pages. Paper. $1.50.**

Here are two volumes of sermons by ministers of the Evangelical Lutheran Church. The book by Dr. Gornitzka, pastor of Our Savior Church, Milwaukee, Wisconsin, is definitely a Lenten book. It offers first a series of six sermons for a mid-week series of meetings; next a series of six Lenten sermons for Sundays or other times. These are followed with sermons for Palm Sunday, Holy Week Communion, Good Friday, and Easter Sunday. The sermons are brief, as you will agree, when so many are placed in 81 pages. They are, however, very much worthwhile. This preacher is an original thinker who develops the text in a most interesting and challenging way.

God Incognito by Roy A. Harrisville, pastor of Trinity Lutheran Church, Mason City, Iowa, likewise will give many suggestions for Lent. The author is very clever in the creation of word pictures. For instance, "It is pretty well agreed that Judas Iscariot perpetuated the double cross to end all double crosses."

But there is a lot of serious thinking and interesting interpretation given—some delightful, some puzzling.

These books are striking in style and design, and one hundred percent readable. There is little similarity with the sermons offered here and those of traditional Lutheranism. They may be splendid examples of the new Lutheran preaching in the United States today.

W.H.L.

SEVEN WORDS OF LOVE **by G. Hall Todd. Baker Book House. 71 pages. $1.50.**

Here we can find what kind of preacher has succeeded Dr. Clarence E. Macartney in Arch Street Presbyterian Church, Philadelphia. Dr. Todd came there from Niagara Falls, New York, preacher and author already known to many.

These sermons follow the traditional pattern of the seven last words from the cross, no easy way to reveal a preacher, with their special requirements. Yet Dr. Todd does show his fitness to follow the popular Macartney.

The sermons are cleverly illustrated (sometimes almost too heavily so) with different and unusual incidents and anecdotes, so that a freshness is found within the traditional pattern itself. The sermons are also quite orthodox, yet evocative upon the spirit of the reader. Hence, within their limited field, they are good reading.

H.W.F.

THE LIGHT OF CHRIST, An Easter Service for the Church School **by Jean Lilyers. Augustana Press. 15 pages. Paper. 10c each, $1.00 per dozen.**

This is a vesper service complete with readings, hymns and anthem with music, prayers, a brief message, and a tableau. Included are also directions and explanations for putting on this program. The service is stapled into an attractive Easter church bulletin folder.

E.A.L.

DEAD OR ALIVE **by Herbert Lindemann. Concordia Publishing House. 120 pages. Paper. $1.50.**

Six sermons by this Lutheran divine deal with Jesus and distractions, idolatry, money, bad company, amusements, war, and sophistication, each introduced through a study of New Testament personalities. Then a sermon for Good Friday is followed by four on the "risen life."

After an exposition of what the risen life means, Dr. Lindemann suggests how this can be carried beyond Easter in the church, in the home, and in industry.

H.W.F.

THE SANCTUARY—1956 **by Charles M. Crowe. Abingdon Press. 46 pages. Paper. 10c each; 75c per dozen; $3.95 per hundred.**

Again Dr. Crowe of Wilmette Methodist Church, Illinois, has prepared the Lenten booklet of the Methodist Church, similar in format to those of several other denominations.

Again he follows the pattern of other years: suggested scripture reading, a text, a plain and pointed meditation, and a brief prayer. He always begins the meditation with a human-interest incident, and goes on quickly to an idea that sticks in the mind.

H.W.F.

Yearbooks

YEARBOOK OF AMERICAN CHURCHES **edited by Benson Y. Landis. National Council of the Churches of Christ in the U.S.A. 304 pages. $5.00.**

First published in 1916 by the Federal Council of Churches, this volume of American church statistics has been published in twenty-four editions over the past forty years. Now published annually by the National Council, it brings together the most complete and most dependable set of church statistics available under one cover at the present time.

The information in this book covers all faiths in the United States and many in Canada.

The first of the three sections presents a calendar of the Christian year from 1956 to 1959, and a table indicating the dates of Easter and other important movable festivals through the year 1963.

This is followed by a 231 page section of directories. Here are listed the names and addresses of the church headquarters and related agencies along with the names of their officials. In addition to the denominational offices, the directories include national cooperative organizations, church councils, seminaries, colleges, and universities, religious periodicals, service agencies, etc.

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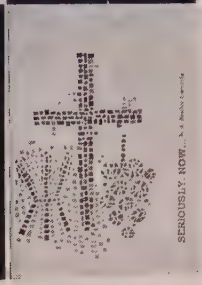

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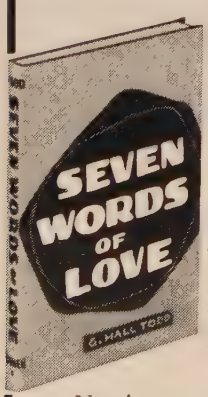

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The third section is a forty-five page section on statistics and history. Here are statistics and trends on church membership, religious education, clergy, finance, and religious book publishing. At the end of this section is a list of the main depositories of church history material and sources.

The fourth and final section is the index which, combined with the table of contents makes it a simple task to locate precisely the facts for which you are searching.

The minister who wants the facts and figures concerning American churches at his fingertips (and who does not need such information) will find this volume an indispensable reference, one of those books which will not be shelved, but will take its place on the desk alongside the dictionary and the denominational yearbook.

E.A.L.

***THE MINISTERS MANUAL* compiled and edited by M. K. W. Heicher and G. B. F. Hallock. Harper & Brothers. 395 pages. $2.75.**

Here on my desk is the thirty-first annual edition of *The Ministers Manual.* It is difficult to write a formal review of a book which has followed a similar pattern for thirty-one years, so this reviewer plans to say something old about it which may have been forgotten.

This book had its inception in the mind of Mr. George H. Doran,* formerly head of the onetime George H. Doran Publishing House. At that time I held the office of editor of religious literature of the George H. Doran Company. I was rather new at the job, having recently come into New York City from Buffalo, New York, where I had been serving as a pastor.

Mr. Doran brought me the idea. He expected full hearted approval. George Doran was a first-class book man; I was a fledgling in the business. I was hesitant to endorse his proposition for I felt that it was too much of a "pony" for the minister. It offered two condensed sermons for each Sunday in the year and, in addition, other helps.

I can still see the disdain expressed by Mr. Doran as he answered my criticism. "I have much respect for your professional ethics but do not appreciate your business judgment."

He was the boss and the book was put in the works. Harry Meyer, the traveling salesman, met with an indifferent reception on the road. Several denominational houses refused to stock the book because it offered too much of a crutch to the minister. One, the

* *Editor's Note*—We have just received word of the death of Mr. George H. Doran, January 7, 1956.

Methodist Book Store in Richmond, Virginia, liked it and bought, I think, a thousand copies for a direct mail effort.

Mr. Doran did not give up easily. He walked out of the office with a copy of the *Manual* under his arm and sought the assistance of an experienced direct mail house. This paid off in gold and the first edition which was of considerable size was sold in a hurry. I learned that the ethics of the ministerial forum were of a different quality from the ethics of personal purchases. For, within a few weeks, the first issue of the then called *Doran's Ministers Manual* could be called a success. From that time on it was easy going. No opposition was encountered for the second and subsequent editions.

The Reverend G. B. F. Hallock, a splendid gentleman of a distinguished Presbyterian family, was the compiler of the first volume. He was then serving as an associate minister of Brick Presbyterian Church, Rochester, New York. He was one of those men who operate a good filing system and was able to turn out manuscripts for "compiled" books at a rapid pace. I grew to know him very well through the years and counted him among my best friends. Before he passed away the Reverend M. K. W. Heicher, minister emeritus of the Community Church, Altadena, California, was brought in as an associate editor.

Dr. Hallock died some years ago. I think that his name is still associated with it to identify the book. Or perhaps his material is still being used in making the current editions.

The scope has been broadened; the areas for treatment have been increased. If the first edition was a pony, this one is a complete stable of racers. It will help any minister in his race against time.

The editor says that it has improved the quality of preaching in America. I'll take his word for it. The lesson that I learned at the beginning still influences me. I know now that there is a whale of a difference between ministerial ethics and business judgment. I have profited by this information.

The best way, I think, to show the inclusiveness of the volumes is to give the reader the list of sections in the volume. Section I: "Calendars and Other Convenient Clergy Helps." Section II: "Pleas from the Pews," a forum method of learning the kind of preacher people like. Section III: "Vital Themes for Vital Preaching." Section IV: "Outline and Themes for Lenten Services." Section V: "The Conduct of Holy Communion." Section VI: "For Missions and Missionaries." Section VII: "Outline Sermons for the Entire Year." Section VIII: "The Junior Pulpit," junior sermons for the year. Section IX: "Hymnology," ten new hymns sponsored by the Hymn Society of America.

The book has 395 pages. It is an encyclopedia in itself.

W.H.L.

THE OLD FARMER'S ALMANAC **edited by Robb Sagendorf. Yankee, Inc. Dublin, New Hampshire. 110 pages. 25¢.**

Here is the 164th annual edition of the oldest almanac published in America. First published in 1793, the present edition continues the original format established by its founder and first editor, Robert B. Thomas. The preservation of this format along with the preservation of its homey style of writing and droll sense of humor contribute to the charm of the publication. Although directed to the year 1956, the reader will be wafted for many a pleasant moment on the clouds of yesteryear.

E.A.L.

Theology

THE CHRISTIAN'S GOD **by Stephen C. Neill. Association Press. 90 pages. $1.25.**

An unusually fine set of books under the general title "World Christian Books" has just been published for the International Missionary Council in cooperation with the Christian Literature Council of Great Britain and the Committee on World Literacy and Christian Literature of the United States. The general editor is Bishop Stephen C. Neill of the World Council of Churches, whose volume, *The Christian's God,* is the first of the set.

After introducing his volume by raising the question, "What is God like?" Bishop Neill answers in five chapters: God is Life, Light, Love, Spirit, and the Trinity. Each chapter is in most simple English, to be read quickly and with meaning by the most casual browser. Each answers questions that are continually being raised about God, answering them in the light of a Christian's belief as illustrated by the New Testament.

Believing that a Christian must have understanding of his faith, Bishop Neill gives it in succinct language and deep insight. He knows the new churches, having been a missionary bishop in India, and has written his book so that later translations in native tongues around the world will speak to literates everywhere.

Others in this series are *Christianity and Science* by Charles Raven, noted English theologian and scientist, one of the Gifford lecturers; *Mark's Witness to Jesus Christ* by Eduard Lohse, young and little known (as yet) German New Testament scholar; and *Christian Giving* by Bishop V. S. Azariah. Each one

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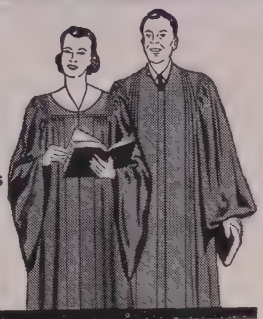
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has introductory material telling how to use the book, that readers in the younger churches as well as the many religious "illiterates" in the United States and Great Britain may find the series useful.

This series should take its place with the noted Hazen series of several years ago as among the most significant sets for general use to be printed. It should be unusually valuable for study groups in adult Christian education.

H.W.F.

Bible

***THE DRAMA OF THE BOOK OF REVELATION* by John Wick Bowman. The Westminster Press. 159 pages. $2.50.**

No one book of the New Testament is so maligned or so misinterpreted as the final one. Here is an account of that book, written especially for laymen (but one that will be highly significant to ministers), which has no equal in making alive the heart of that apocalyptical book.

Dr. Bowman suggests that it is actually a drama with seven acts, each with seven scenes. Yet it is set in the form of a letter, with simple salutation and brief benediction. He translates these letter forms, immediately awakening the reader's interest with his quick and facile manner of getting at the heart of New Testament terms. Then he translates the drama itself, each scene of each act on the left-hand page, while his living interpretation of it appears on the right-hand page. So he goes through the forty-nine scenes that comprise the seven acts, plus the "stage settings" which open each act.

Is the book of Revelation actually a drama in that form? As Dr. Bowman himself suggests, perhaps not, in that the author may not have conceived of his message that way; nevertheless, the author's message is most clear. That clarity has indeed been brought out by Dr. Bowman, making alive what for most people is a book to be forgotten, or if ever glanced at, to be tossed aside.

Dr. Bowman is a New Testament professor at San Francisco Theological Seminary. He is the author of *The Intention of Jesus,* among other volumes. This interpretation will enhance his reputation as a courageous and creative teacher of the New Testament.

H.W.F.

***THE YOUNG CHURCH IN ACTION —A Translation of the Acts of the Apostles* by J. B. Phillips. The Macmillan Company. 103 pages. $2.50.**

To the many people who are already familiar with *Letters to Young Churches* and *The Gospels,* the appearance of this translation of Acts will be most welcome. Dr. Phillips' translations have the quality of a commentary on the text, yet without being wordy. His choice of words and phrases in the current English idiom serves to restore some of the pungency of the original text. Thanks to him, we are better able to understand how and why the good news of the Christian faith had such power in the first century era.

The thing that this translator wants the reader to see and understand is the spiritual experience of the young church as it came to grips with issues made inevitable by the implications of the gospel message. These early Christians were ordinary people, but with this difference—their souls were quickened by a "singleheartedness" and they found themselves "joined in an unconquerable fellowship."

Going through Acts in this translation leaves one with the feeling that "this surely is the Church as it was meant to be." In the appendix we are given "free translations" of four sermons, namely: Peter's Sermon on the Day of Pentecost, Stephen's Sermon in chapters 6 and 7, Paul's Sermon on Mars' Hill, and Paul's Speech before Agrippa.

S.L.

Preachers & Preaching

***GOD'S GOOD NEWS* by Gerald Kennedy. Harper & Brothers. 182 pages. $2.50.**

This volume by Gerald Kennedy, Bishop of the Methodist Church, is the current series of Lyman Beecher Lectures on Preaching which have been delivered at the Yale Divinity School every year, with three exceptions, since 1871. Any Lyman Beecher lecturer is a part of the heritage of a great tradition. The first three series were delivered by Henry Ward Beecher. Some of the names in the older part of the list are Brooks, Dale, Storrs, Gladden, and Broadus. Among the more recent lecturers have been Tittle, Fosdick, Phillips, Bowie, Sockman, Oxnam, and Luccock. Other names just as distinguished are recorded for the intervening period. It can be said with a high degree of assurance that no homiletical lectureship has made a greater contribution than this one.

Bishop Kennedy's seven chapters make a distinctive approach. It will be noticed that they deal with Good News of God, Good News of Action, Good News of Law, Good News of Concern, Good News of Eternity, Good News of Redemption, and Good News of Truth. The lectures are based on quoted verses of scripture which are tied together by emphasis on the basic theme. The book is especially rich in suggestions of ideas for preaching. This is its

fundamental characteristic. It is doubtful if any other volume of Lyman Beecher Lectures surpasses it in this regard.

Each lecture is concluded by an exhortation "for the preacher." Here is a passage from this part of Good News of Concern: "The prophetic function of the ministry must be rooted in concern. It is a sad day when a man excuses his bitterness by labeling it prophecy. But the preacher who has the shepherd's heart will be a foe to fear when the flock is in jeopardy." This is from Good News of Law: "The hurried, nervous, high-powered approach of the modern preacher who has become imbued with a success philosophy is a denial not only of the dignity of our high calling, but of its reality. The prophet does not argue but he proclaims. So the man who is proclaiming the judgment of God and announcing his will for men ought to have something of the authority and objectivity of a judge. We are not the spokesmen of one who is seeking clients, but we are witnesses for one who has revealed truth."

Bishop Kennedy has a large following among readers of religious literature. Those who are familiar with his other books will know what to look for in this one. And they will not be disappointed.

L.H.C.

CONQUERING THE SEVEN DEADLY SINS **by Lance Webb. Abingdon Press. 224 pages. $3.00.**

The author of this volume of sermons is minister of North Broadway Methodist Church in Columbus, Ohio. He came to this church from the University Park Methodist Church in Dallas, Texas, in 1953. As the reviewer writes Dr. Webb is on his way to South America on a preaching mission where he will speak to his congregations there in Spanish.

In his first chapter the author calls the great sin self-love. The following seven chapters deal with the seven deadly sins—pride, envy, anger, dejection, avarice, lust and gluttony, and anxiety and worry. The author uses timely illustrations from scripture, novels, recent plays, and classical literature which show man's long struggle over sin. While Dr. Webb shows a sympathetic understanding of the problems of the marketplace, he also gives the reader a clear and strong spiritual means to meet them. Throughout these sermons he shows how the fruits of sin in the past as well as in the present when viewed by modern psychiatry have proved the truth of Jesus' teachings. He discusses the nature, history, and particular causes of each sin and shows how it can be—and has been—overcome by the power of the Holy Spirit.

The reviewer has heard this minister several times when these sermons were broadcast over a Columbus, Ohio, radio station. They have not lost their convincing appeal in writing because Dr. Webb's style is simple yet direct and sincere. These sermons point the way to better living according to the teachings of Christ.

W.L.L.

THE BURDEN OF THE LORD **by Ian Macpherson. Abingdon Press. 117 pages. $2.75.**

This book is described as having to do with "the nature of preaching and the man who preaches." The author is minister of the Apostolic Church, Birmingham, England. In four chapters the author deals with what he regards as the basic phases of the life and art of the preacher. The chapter headings are: The Burden, The Man, The Craft, and The Encounter.

The first impression of some who pick up this volume might be that it is simply another of the numerous books on preaching. A little further investigation, however, will prove conclusively that we have here something which is much more than a cut-and-dried repetition of the usual platitudes purporting to give advice on how to preach. On the contrary, this Scottish preacher has produced a book of singular freshness and originality. It is rich in illustrative material, mostly, but not always, with a British background. Even a lifetime student of homiletical literature will find scores of sententious quotations and illustrations which he has never heard before. Some of the best of these are from Charles H. Spurgeon, Thomas Guthrie, and F. W. Robertson. Many other names, though, could be added to this list.

Some of the best material accessible in regard to the art of illustration is found in the chapter on The Craft. The paragraphs in the same chapter on the question of whether to quote or not to quote also deserve wide reading. Seldom has an author said so much on 117 pages. It is unfortunate that a volume with such a wealth of superlatively good material lacks an index.

L.H.C.

Pastoral Psychology

HOW CHRISTIAN PARENTS FACE FAMILY PROBLEMS **by John Charles Wynn. The Westminster Press. 144 pages. $2.50.**

Here is a book written in a simple, sensible and understandable style by one who is, as he says, "on the scrimmage line" trying to face the problems of a modern parent from a Christian

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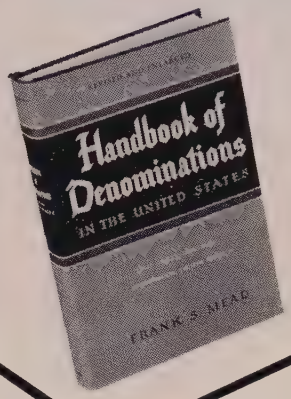

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point of view. The writer, whose articles appear in many current magazines, is no long-haired authority who gratuitously dispenses words of wisdom from the Olympian heights. Nor does he make any claims to infallibility. Instead, in a very disarming and reassuring manner, he admits that he has often fumbled the ball but is eager to share any lessons learned the hard way with his gentle readers. It is indeed refreshing to read a book on child psychology which is not couched in a bewildering jargon or written in a studied attempt to appear erudite.

There is nothing stuffy or overly unctious about the book. In fact, John Wynn is very realistic in his approach, as illustrated in a few of his striking chapter titles, such as Perfect Parents Just Don't Exist and The Family Worships Together—Hurriedly.

As the problem of divorce is becoming more and more prevalent, the author devotes an entire chapter to this subject. After listing a number of unfortunate situations which might arise for either the parents or children as a result of divorce, Mr. Wynn then goes on to show how a number of virtues can be salvaged or strengthened if all parties will attempt a reasonable adjustment to the new condition. He also mentions a few simple but helpful things which the church or its members should do for the children or parents in a broken home. This chapter is but typical of the wholesome common sense of the entire book. It should indeed prove very valuable to all earnest Christian parents.

J.S.

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Various Topics

20th CENTURY ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE **edited by Lefferts A. Loetscher. Baker Book House. 2 volumes, 1205 pages. $15.00.**

These two volumes are published as supplementary volumes to the well-known thirteen volume *New Schaff-Herzog Encyclopedia of Religious Knowledge* published by Baker Book House in 1950. That set was inclusive up to the beginning of the twentieth century. These volumes give added material to some of the subjects of the original set and also cover the period from the beginning of the century down to the present.

The list of scholarly men and women listed as members of the editorial staff and as contributors is indicative of the overall quality of the contents. Especially valuable are the articles on contemporary theologians and churchmen. Many of the articles on the history of the denominations since 1900 do not appear to come up to depth and scholarship of the rest of the articles.

One word of caution to the prospective buyer. This is not a two volume encyclopedia of religion complete in itself. Additions have been made where the editors felt the material in the thirteen volume set was in need of supplementation. Some of these supplementary articles are the most valuable parts of these two volumes. However, other areas were not supplemented and hence are left out of this two volume set. The names of John Wesley, Francis Xavier, and Saint Stephen to mention a few, are not listed. Purchased for what it is, a supplement to the original set, these volumes will make a valuable addition to the minister's reference library. The complete set of fifteen volumes is available at a cost of $78.50.

E.A.L.

WHY YOU SAY IT **by Webb B. Garrison. Abingdon Press. 448 pages. $3.95.**

For some years Webb Garrison, teacher and lecturer, gathered together anecdotes concerning the origin and first meanings of words and phrases that have come into the English language, many of them slang, but most of them now respectable. So popular were these, as he sent them to a great number of magazines of specialized interest, that it seemed wise to gather them into one large volume. This Abingdon has done, more than seven hundred such, with many of them illustrated humorously by Henry R. Martin.

Garrison divides his collection into twenty-four sections, including Yankee talk, lingo of the sea, games, sports, hunting, religion and worship, medicine and healing, and many others. Each anecdote is brief, showing its earliest known origin, how it was adapted, and what it now means. For example, antenna was the Roman word for the Greek practice of using arms or yards to hang sails upon. This sea term, picked up by a naturalist, was used to translate Aristotle's book on animal life as a description of the "feelers" of insects. In turn, it became part of the "feeler" system of modern radio and TV.

Just to pick items at random is a joy for one who is fascinated by words. But even more is the stimulus this volume should give to others who seek to know the strange derivations of words and phrases in modern usage. Garrison has written a book that belongs on all reference shelves. More, he gives anecdotes that readily may be used as seed thoughts for children's sermons, as well as most fresh and interesting sermon illustrations.

H.W.F.

Books in Brief

THE TREASURY OF R. A. TORREY. Fleming H. Revell Company, 254 pages, $2.50.

DANIEL AND THE LATTER DAYS by Robert D. Culver. Fleming H. Revell Company, 221 pages, $2.50. A study in Millennialism.

THE ROOT OF THE RIGHTEOUS by A. W. Tozer. Christian Publications, Inc., 160 pages, $2.50. Short sermons.

SHEPHERD'S TARTAN by Sister Mary Jean Dory. Sheed and Ward, 179 pages, $2.50. The life of a Nun.

THE GOLDEN CENSER by Henry Harbaugh. The Christian Education Press, 203 pages, $1.75. Meditations for young people.

A LIGHT UNTO MY PATH by Wallace Fridy. Abingdon-Cokesbury, 128 pages, $1.50. Devotional Readings.

GREATNESS AND SIMPLICITY OF THE CHRISTIAN FAITH by Henry

Churchill King. Tidings, 80 pages, (paperback) $.50. Theology.

SPIRITUAL LIFE THROUGH WORSHIP by Clinton M. Cherry. Tidings, 88 pages, (paperback).

AMERICA'S SPIRITUAL RECOVERY by Edward L. R. Elson. Fleming H. Revell Company, 189 pages, $2.50. Evaluation of the present status of religion in America.

SECURITY AND THE MIDDLE EAST. Ballantine Books, 169 pages, (paperback) $.35.

OUR SONGS OF PRAISE edited by Edward W. Klammer. Concordia Publishing House, 168 pages, $1.25. Children's hymns.

THE TABERNACLE IN THE WILDERNESS by Charles E. Fuller. Fleming H. Revell Company, 96 pages, $1.50. Sermons.

THE STORY OF JESUS by Manuel Komroff. The John C. Winston Company, 154 pages, $2.50.

THE GOSPEL OF GIVING by Herschel H. Hobbs. Broadman Press, 146 pages, $2.25. Stewardship sermons.

Easter Through Pentecost

(From page 10)

which prefers to call it "The Festival of the Christian Home." It is used to introduce "Family Life Week." Here is a chance for the socially minded church to project a real program. A special service for mothers on Sunday, the thirteenth, can be followed with several weekday classes on marriage and the home.

Some other possibilities for this season are National Christian College Day, April fifteenth; May Fellowship Day, May fourth; and Youth Sunday to be observed on any Sunday in the Easter-Pentecost season.

Some ministers have found the weeks of Lent very strenuous. More work is crowded into this six weeks than in all the rest of the year. If the program could be spread over a longer period, the season from Easter to Pentecost could become very profitable. For instance, instead of confirming the boys and girls on Palm Sunday, Good Friday, or Easter, why not simply recognize them on these dates and then start the confirmation class instruction the week following Easter? It could be brought to the climax on Whitsunday. The historical significance of the day would assume new proportions. The instruction would be much more thorough than is possible during the crowded Lenten weeks.

The observance of any of these would give a new importance to the period in the local church and would tend to keep attendance at a high level.

II

A program of pledged attendance has always been effective when carefully planned for the post-Easter weeks. It should be planned before Easter and be ready for a complete announcement on Easter day.

It consists, first, of giving publicity to the idea that the real birthday of the Christian Church was not on Easter but on Pentecost. This will surprise some people who have little New Testament information. The next point in the publicity is to tell the same people that the Book of Acts and the New Testament letters give the actual history of the founding of the Christian Church, and the story of its first generation.

Then the minister is ready to announce that during the Sundays between Easter and Pentecost his sermons will deal with this creative period in Christianity. When this announcement has been made, the next step is to ask each person present to pledge to do two things. The first is to attend the services each Sunday during this period, and, secondly, to read a portion of the Book of Acts each week to learn more about this infant church.

The card shown in this article has been very effectively used for this purpose for some years. It carries the pledge which the individual makes, also a week-by-week assignment for the reading program.

There is a space for the signature. So having listened to the story and signed the pledge, the member is placed under a moral obligation to attend. Some churches have asked the people to bring the cards with them and have instructed ushers to punch them week by week to register the attendance. Others have felt that it is sufficient to pass them out and have them signed, leaving the actual participation to the individuals.*

In this program the minister, also, assumes a heavy responsibility. In seven Sundays he will tell the story of the birth of the Christian Church. It should be told simply, direct, with passages from the letters included to help with the explanation. The minister may find it the most valuable study period for himself. Having offered this program he must not let the congregation down.

* Sample of the card will be sent upon request to *Church Management.*

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SACRAMENTO, CALIF.

Community Methodist
Chester, Calif.
Church, Educ. Unit $80,000
Trinity Presbyterian
West Sacramento, Calif.
Church, Educ. Unit $35,000
Church of the Nazarene
Sacramento, Calif.
Church, Educ. Unit $45,000

WALTER F. RITTENHOUSE
BOARTS BUILDING
KITTANNING, PA.

First Methodist
Kittanning, Pa.
Church additions and alterations $70,000

MILTON P. ROBELOT
217 E. SULLIVAN
KINGSPORT, TENN.

Glenwood Baptist
Kingsport, Tenn.
Church $100,000

CHARLES N. ROBINSON
P. O. BOX 693
LANCASTER, S. C.

Reformation Lutheran
Lancaster, S. C.
Church $35,000
Congregational
Tryon, N. C.
Church addition and alterations $55,000
First Presbyterian
St. Pauls, N. C.
Church addition and alterations . . . . . .
Covenant Presbyterian
Spartanburg, S. C.
Church, Educ. Unit . . .

SCHWEIKHER & ELTING
80 E. JACKSON BLVD.
CHICAGO, ILLINOIS

United Protestant
Park Forest, Ill.
Church . . . . .
First Universalist
Chicago, Illinois
Church, Educ. Unit . . . $137,000

CARL E. SEGERBERG
363 MAIN ST.
MIDDLETOWN, CONN.

First Congregational
Portland, Conn.
Church auditorium renovated $25,000
First Congregational
Portland, Conn.
Parish House $35,000
Shiloh Baptist
Middletown, Conn.
Church remodeling $24,000

PAUL G. SILBER & CO.
1919½ CINCINNATI AVE.
SAN ANTONIO, TEXAS

St. Mark's Methodist
San Antonio, Texas
Church $110,000
First Christian
Kingsville, Texas
Educ. Unit,
Fellowship Hall $95,000
First Presbyterian
Port Lavaca, Texas
Educ. Unit,
Fellowship Hall $85,000

ELMER A. STUCK & ASSOCIATES
217 E. WASHINGTON AVE.
JONESBORO, ARKANSAS

First Baptist
Walnut Ridge, Arkansas
Church, Educ. Unit
St. Marks Episcopal
Jonesboro, Ark.
Educ. Unit
Methodist
Nettleton, Ark.
Church . . .

THORSON, THORSON & MADSON
223 WATERLOO BLDG.
WATERLOO, IOWA

First Ev. U.B.
Waterloo, Iowa
Church $210,000
Our Redeemer's Lutheran
Benson, Minn.
Church $375,000

GEORGE E. TUMEY
1638 GEORGE RD.
WANTAGH, NEW YORK

Christ Ev. Lutheran
Floral Park, L. I., New York
Parish House $90,000
Ev. Lutheran Church of the Redeemer
Yonkers, New York
Alterations, Kitchen $12,000

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MERCED, CALIF.

Central Presbyterian
Merced, Calif.
Educ. Unit $120,000
First Methodist
Merced, Calif.
Church, Educ. Unit $150,000

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1911 DIVISION ST.
NASHVILLE, TENN.

Holy Rosary
Donelson, Tenn.
Church, Parish House, Day School . . . $250,000
Holy Rosary
Memphis, Tenn.
Church, Parish House, Day School . . . $400,000
St. Paul the Apostle
Tullahoma, Tenn.
Church, Parish House, Day School $140,000
First Baptist
Donelson, Tenn.
Educ. Unit $35,000
First Baptist
Nashville, Tenn.
Educ. Unit $400,000
Lakewood Baptist
Donelson, Tenn.
Church, Educ. Unit $100,000
Third Baptist
Murfreesboro, Tenn.
Church $40,000
First Methodist
Lebanon, Tenn.
Educ. Unit $125,000
Grandview Baptist
Nashville, Tenn.
Educ. Unit $100,000

WARD & CONRAD
226 HANNA BUILDING
CLEVELAND, OHIO

Puritas Lutheran
Cleveland, Ohio
Church $210,000
Bay Presbyterian
Bay Village, Ohio
Church $146,000
Methodist
Strongsville, Ohio
Educ. Unit $80,000
St. Paul's Lutheran
Berea, Ohio
Educ. Unit $145,000
St. John's Lutheran
Cleveland, Ohio
Church $170,000
Methodist
North Royalton, Ohio
Educ. Unit $95,000
First Methodist
Shelby, Ohio
Educ. Unit $172,000
Fairlawn Community
Akron, Ohio
Church, Educ. Unit . . $174,000
Baptist
Parma Heights, Ohio
Church, Educ. Unit . . . $120,000

WILLIAM WOOLLETT
124 WEST FOURTH ST.
LOS ANGELES, CALIF.

Rossmoyne Christian
Glendale, Calif.
Church $80,000
Good Shepherd Lutheran
San Pedro, Calif.
Church $160,000

MARTIN RAY YOUNG, JR.
50 SOUTH UDALL ST.
MESA, ARIZONA

First Methodist
Mesa, Arizona
Church $500,000
First Baptist
Tolleson, Arizona
Church $50,000
Asbury Methodist
Phoenix, Arizona
Educ. Unit $75,000

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NEW FOLD-O-MATIC FOLDING MACHINE, $127.20 (tax Incl.) sent PREPAID on 10-day free trial; MASTER ADDRESSOR with supply kit for 500 names, $30.97; ELLIOTT ADDRESSERETTE: $53.00; PRINT-O-MATIC Postcard stencil duplicator $18.95; PRINT-O-MATIC full-size duplicator $79.50; all shipped prepaid. Send for our new catalog, mentioning CHURCH MANAGEMENT.

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Tapes and accessories. Leading nationally advertised brands, for church or home use. Wholesale prices! Write for FREE catalogue.

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Church pews, oak, used but in very good condition, moderately light color, 476 ft. seating 300. Available in March from Presbyterian church in Philadelphia area. Asking $1800. Inquire Box 111, Meadowbrook, Pa.

Some open dates for Camps and Conferences. Linwood Park, Vermilion, Ohio. Evangelical United Brethren Church property. Includes: Cafeteria, Tabernacle, Dormitories, Cottages.

Contact:
Rev. W. E. Fulmer
13813 Alder Avenue, East Cleveland 12, Ohio
Phone: Liberty 1-4960

FOR SALE

Written bids are invited for purchase and removal of Clough and Warren Pipe Organ, 3 Manual and Pedal of 32 sets, with 3 HP Blower and 35′ wide oak case. Must be removed account current reconstruction program. Write: James Wright, Chairman Organ Committee, First Presbyterian Church, Warren, Pa.

SPECIAL SALE OF BAPTISMAL FONTS

We plan to sell 100 beautiful Baptismal Fonts between Christmas and Children's Day in June. These are of the finest workmanship, 15″ wide by 41″ high, finished to match your present furnishings. Regular price with Presentation or Memorial plate, $98.50. Our special, $79.95. State finish wanted. Photo on request. Orders filled in rotation received. Order now and plan a Big Day with Font Dedication on Easter or Children's Day.

THE BOOK SUPPLY AGENCY
Clarendon, Pa.

This is Life Eternal

(*From page 12*)

sleeping houses on the shore looked like the abodes of death. Then came gray light, and then the sun, and everything was transfigured! Every window in every cottage caught the reflected glory, and fishing boats glittered in morning radiance. And everything is transfigured in the Risen Christ. Everything is lit up when "the Sun of Righteousness arises with healing in his wings." Life is lit up, and so is death . . .

—John Henry Jowett

* * *

FAITH AND I

We pace the deck together,
Faith and I;
In stress of midnight weather,
Faith and I;
And catch at times a vision
Of the bright eastern sky
Where waiteth God to tell us
That we shall never die.

—Author Unknown

* * *

THE DREAMER

He whom a dream hath possessed
knoweth no more of doubting,
For mist and blowing of winds
and the mouthing of words he
scorns.
Not the sinuous speech of schools he
hears, but a knightly shouting,
And never comes darkness down,
yet he greeteth a million morns.

He whom hath a dream possessed
knoweth no more of roaming;
All roads and the flowing of waves
and the speediest flight he
knows,
But wherever his feet are set, his
soul is forever homing,
And going, he comes, and coming
he heareth a call and goes.

He whom a dream hath possessed
knoweth no more of sorrow,
At death and the dropping of
leaves and the fading of sun he
smiles,
For a dream remembers no past and
scorns the desire of a morrow,
And a dream in a sea of doom sets
surely the ultimate isles.

He who a dream hath possessed
treads the impalpable marches,
From the dust of the day's long
road he leaps to a laughing star,
And the ruin of worlds that fall he
views from eternal arches,
And rides God's battlefield in a
flashing and golden car.

—Shaemus O'Sheel

* * *

THE SPIRIT WORLD

This is the world where the artist finds his dreams come true, where the painter and the poet realize their ambition, where genius has full power of expression, where the repressions of earth are swept away and all gifts and talents are used in the service of one another.

This is the world where there are no clumsy words to express inspiration, but where thought is the living language and reveals itself with lightning rapidity.

This is the world where we have no money to worry us, where there is no competition, no driving of the weaker to the wall, where the strong are strong because they have something to give to those less fortunate than themselves.

We have no unemployment, we have no slums, we have no selfishness. We have no sects, we have only one religion. We have no sacred books, only the operation of divine laws to instruct us.

—*Silver Birch*, Indian Spirit Guide
as recorded by A. W. Austen.

* * *

SIR WALTER RALEIGH

(Written while he awaited execution in the Tower of London)

Even such is time, that takes in trust
Our youth, our joys and all we have,
And pays us but with age and dust;
Who in the dark and silent grave,
When we have wandered all our
ways,
Shuts up the story of our days.
But from this earth, this grave, this
dust,
My God shall raise me up, I trust.

A PREACHER'S EPITAPH

A clergyman his labour ends,
And weary sleeps at rest below;
Who, though his fortune found no friends,
In person hardly knew a foe.

Minding no business but his own
For party never known to strive;
His flock not only mourn him gone,
But even loved him when alive.

A conscience clean his forehead cheered,
Unsoured by poverty was he;
And always praised though not preferred,
By every prelate in the see.

But good men view with small regard,
The treatment here on earth they find;
Secure in Heaven to meet reward
From the great Bishop of mankind.

—Samuel Wesley

* * *

THOMAS JEFFERSON

When Thomas Jefferson was dying, he told his daughter Martha that he had left in a drawer something for her to read when he was gone. This is what he had written: "On that shore which shall crown my hopes, or drown all my cares, I hope to meet two seraphs, long vanished—my beloved wife and my daughter Maria."

* * *

PLATO'S SOLILOQUY

It must be so. Plato, thou reasoneth well!
Else whence this pleasing hope, this fond desire,
This longing after immortality?
Or whence this secret dread and inward horror
Of falling into naught? Why shrinks the soul
Back at herself and startles at destruction?
'Tis the divinity that stirs within us;
'Tis heaven itself that points out a hereafter
And intimates eternity to man.

—Joseph Addison

* * *

EASTER DAWN

After the dark, dead winter,
After the shrouding snows,
Still in its fragrant beauty
The Easter lily blows.

And its buds like angel fingers
Forever point the way
From the frozen clods and shadows
To the dawn of Easter Day.

—Author Unknown

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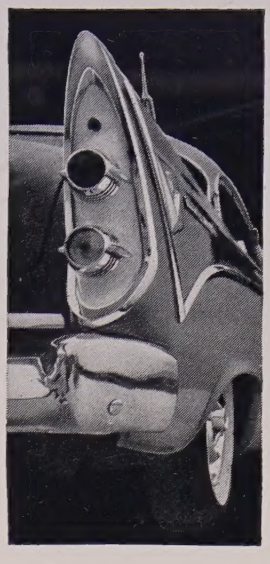
THE *FORWARD* LOOK
of the Chrysler Corporation



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Clarified the Thinking

"The visit of your representative has been very much appreciated. He clarified the thinking of many in the Advisory Board. Of great importance was that he didn't attempt to 'sell' Wells but rather explained and let facts speak for themselves."—*The Rev. Fred G. Ongley, Rector, St. John's Anglican Church, Peterborough, Ontario.*

* * *

Excitement and Enthusiasm Began

"For 126 years this church has been existing in the community always looking for the day when it would be a successful church. Last January when we first made contact with Wells we began to realize the latent possibilities that existed in our membership. When your representative showed to our board what could be done excitement and enthusiasm began in the lives of the people who never thought it possible."—*The Rev. Robert E. Kleesattel, Minister, Mentor Christian Church, Mentor, O.*

* * *

Conviction Came — Determination Born

"We are indeed indebted to Wells Organizations for sending the Regional Representative, without any cost to us, to investigate with our officers the possibilities of improving the spiritual life of our church through learning to give in a Christian way. That first meeting was almost unbelievable in the conviction which came upon our officers that we could go on to become a great church, and the determination born at that time that we should do that. Our experience with the resident Canvass Director has been most pleasing. His guidance and wisdom are the key to our success."—*The Rev. John R. Rodman, Pastor, Ensley Highland Presbyterian Church, Birmingham, Ala.*

* * *

Most Heartening Experience

"The Fund-Raising Program which began in June of last year when we first met with a Wells representative to talk about the possibility of using the Wells way, has been a most heartening experience for pastor and laymen alike. Your representative set before us a new concept of Church financing, and we now look back upon this first meeting as the turning point in the financial and spiritual life of our Church."—*The Rev. Grant H. Elford, Minister, First Methodist Church, Audubon, Ia.*

Why

An Analysis & Plan

"Meeting with Wells"

can be a turning point in the life of YOUR church

IN TYPICAL LETTERS referring to the Wells complimentary Analysis & Plan Meeting at their churches, pastors write:

"The Wells representative was faced with a group who (at first) were either out of sympathy or apathetic in their attitude" "Something very unusual happened at that meeting and a door opened" "Before the meeting we were thinking in minimums" "A new horizon in giving was established" "A positive confident spirit was created" "The church leaders appreciated the factual, non-pressured approach on the part of Wells" "A turning point in the life of our church" "I trust that many more churches who are needing financial guidance will be led to secure your capable help and advice."

The Wells Analysis & Plan is simply an informal meeting with responsible leaders at your church. Prior to the meeting a Wells officer spends a day in a thorough study and analysis of the church's financial and giving records. At the meeting the Wells officer guides your church leaders through a self-study of these financial and giving records, and of your needs and potentials.

With Wells guidance, the group may be able to decide *why* the church should take action, *what* the church will do, *when* the church will do it, and *who* in the church will be responsible. These are primary decisions which give proper definition and direction to a planned financial program, decisions which mean greater success for your program. That's why so many pastors —and laymen—consider the Wells Analysis & Plan Meeting as the turning point in their progress toward a permanent higher-standard of giving as well as toward the attainment of more immediate financial objectives.

As a church leader or pastor, you are invited to call collect or write the Wells office nearest you. The regional office will gladly make an appointment for a Wells officer to meet with responsible leaders at your church to help you analyze and plan your program. There is no charge or obligation for this Wells service.

Wells Organizations
Suite 1001, 222 N. Wells St., Chicago 6, Illinois
I am interested in the following:

- ☐ A Confidential Visit from a Wells representative
- ☐ A Wells Analysis and Plan Meeting
- ☐ Send, free, the next six issues of WELLS WAY, the International News-Magazine of Church Fund-Raising

Name .....

Church .....

Address ..... Phone .....

City ..... State .....

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